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REMAINS
Historical and Literary
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Lancaster and Chester.



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Printed for the Chetham Society.
1885.

A Catechisme
OR
CHRISTIAN DOCTRINE
BY

Laurence Laurx, B.D.,

CANON REGULAR AND SUB-PRIOR OF ST. MARTIN'S MONASTERY, LOUVAIN,
SOMETIM WARDEN OF THE COLLEGIATE CHURCH,
MANCHESTER.

REPRINTED FROM AN EDITION OF 1583;
WITH AN INTRODUCTORY MEMOIR OF THE AUTHOR

BY
THOMAS GRAVES LAW,
Librarian of the Signet Library, Edinburgh;
Editor of Hamilton's Catechism, 1552.

PRINTED FOR THE CHETHAM SOCIETY.
1885.



**PRINTED BY CHARLES E. SIMMS,
MANCHESTER.**

INTRODUCTION.

UNTIL quite recently a dozen lines would have been enough to tell all that could be learnt from printed sources of Laurence Vaux, who was at one time the Warden of the Collegiate Church of Manchester, and the author of the Catholic Catechism here reprinted. It was known that he was born at Blackrod in Lancashire, that he was educated first at Queen's College and afterwards at Corpus Christi, Oxford, that he was Chaplain to James Brooks, Bishop of Gloucester, and was made Canon of Salisbury, that under Queen Mary he became Warden of Manchester, and on the accession of Elizabeth was deprived, went into Ireland and there fell among thieves, that he then retired to Louvain, where he wrote his Catechism and became a monk, and that finally returning to England he was confined in some London prison where he died in misery and want. His early biographers, Protestant and Catholic alike, speak of him with respect for his uprightness and the innocence of his life, as well as for his learning. But his once famous little book, at first often reprinted, gradually passed out of sight; and the faint traditions of his sufferings in prison alone served to keep alive his memory among his co-religionists in succeeding generations as one of their army of confessors for

the faith. He was, however, little more than a name on the roll of Catholic exiles, writers, or martyrs. Meagre, too, as the early accounts of him had been, they were not free from serious errors and contradictions.

His death is first noticed in the index to the *Concertatio Eccl. Cath.* (1588), where (*sub voce* Laurentius) the editor briefly remarks “obiiit in vinculis martyr,” but is apparently unable to give a date. Pitts, the author of the *De Illustribus Anglie Scriptoribus* (1619), who might be expected to have had access to trustworthy sources of information, even if he had not personal knowledge of Vaux’s mission and capture, which took place in 1580 (after Pitts had left Oxford for Douai), unaccountably sets down the death of the ex-warden in 1570, too early at least by fifteen years. Anthony à-Wood (1691) follows Pitts; and Tanner (*Bibliotheca Brit.*), on the authority of an alleged register in St. Margaret’s Church, Westminster, fixes the date of Vaux’s burial positively on the 24th December, 1571.¹ Dodd, the Church Historian (1739), is led by the *Douai Diaries* to suspect an error in Pitts’s account, but has some doubt whether his own records speak of the same Vaux or of another. Laurence, he remarks, “became

¹ Wood was informed by Dr. Simon Patrick, afterwards Bishop of Chichester, that there was no entry of Vaux’s burial in the parish register of St. Margaret’s. A MS. History of the Parish (quoted by Baker in Bliss’s edition of Wood, vol. i, 385), says that nevertheless Vaux was buried there “December 28 [sic] 1571, as appears by the register.” By the kindness of Archdeacon Farrar, the rector of St. Margaret’s, I am able to give the entry in dispute as it stands: “1571, Dec^r xxiiijth die, Larenes Vans [sic].” There is no entry of the name of Vaux in the year 1585.

a monk, but of what order he [Dr. Pitts] does not say ;" while in another place, *sub voce* " *N. Vaux*," Dodd gives a tentative account of "an ancient monk call'd Vaux, who set out from Rheims, August 2, 1580, in order to return upon the mission into England," and who, landing at Dover, "was seized and clapp'd up in prison. I have elsewhere [he adds] made mention of Lawrence Vaux. Query, Whether by mistake in the date of years they may not be the same person ?" The more accurate and well-informed Bishop Challoner, in his *Memoirs of Missionary Priests* (1741), places the death of Vaux, on the authority of an ancient Catalogue, in 1585, but the couple of sentences devoted by him to the Warden's memory are not entirely free from error.¹ Later on M. Paquot, in his *Histoire Littéraire des Pays Bas* (Louvain, 1770), puts the date in question too late, 1588, but is able to supply fuller information on Vaux's monastic life, and mentions that a letter written by him, and giving an account of his imprisonment, was still preserved as a precious treasure in the Priory of St. Martin at Louvain.²

Hibbert-Ware, who, in his *Foundations of Manchester*, vol. i. p. 76, gives from Hollinworth, &c., a short account of Vaux's wardenship, adds in a note that he died in the

¹ "Lawrence Vaux, formerly Warden of Manchester (sometime Convictor of the College of Doway or Rheims) afterwards Canon Regular. He was cast into the prison of the Gatehouse, together with N. Titchburn, Esq., by Elmer, Bishop of London, in 1580, and died there this year" [1585]. (*Memoirs*, vol. i. p. 172.) Vaux was never at Douai or Rheims before he became a monk. He spent a few days only at the latter College, on his way to England, in 1580.

² Vol. iii. pp. 580 and 668.

Gatehouse, Westminster, in great distress ; but such was the difficulty in ascertaining the facts that this writer in his appendix (p. 390) once more throws doubt upon the whole story from having found a statement elsewhere that "Vaux returned to Lancashire and died in the family of Standish of Standish, to whom he bequeathed his library and the communion plate abstracted from the Collegiate Church of Manchester."¹ So forgotten indeed was this divine, who at a critical period played a very influential part in the religious history of his county, that Mr. Baines could give him no place in his list of Lancashire Worthies. (*Hist. of Co. Lancaster*, 1st. ed., vol. iv. p. 799.)

The late Mr. Richard Simpson, the learned and exact biographer of Campion, was the first to make any considerable addition to these scanty and conflicting records. The results of his researches in the libraries of Belgium and in our own Record Office, he gave in an anonymous article to *The Rambler*, December, 1857. He there printed Vaux's letter, referred to by M. Paquot, and, besides other documents, two especially important and interesting letters, also by Vaux, which, happily for us, fell into the hands of the Privy Council. These letters reveal the whole character of the man in a very amiable aspect ; and one of them, at least, has more than a biographical value, shedding light on the proceedings and conduct of English Catholics at that most obscure period of their annals, the

¹ This statement is found in Dr. Wroe's account, transcribed by Bishop Kennett. (*Lansdowne MSS.*, 981, n. 61.)

first decade of Elizabeth's reign. Mr. Simpson, however, not only failed to add any fresh information to that given by previous writers about the *Catechism*, but was himself misled, as will be seen, by an unclear sentence in one of Vaux's letters into an obvious bibliographical error. It is doubtful if Mr. Simpson ever had a copy of the book in his hands.

More recently, Mr. Gibson, in his interesting chapters on "Religion in Lancashire under Elizabeth" (*Lydiate Hall and its Associations*, pp. 183 seq.), has printed several documents which supplement the account in *The Rambler*; and the Fathers of the London Oratory have published the *Douai Diaries* containing the notice of Vaux made use of in MS. by Dodd and Challoner. Further details of his early life and companions, chiefly from the Lancashire MSS., have been given by Canon Raines in his *Lives of the Wardens*, by Mr. J. E. Bailey, in his *Church Goods*, and in other publications of the Chetham Society. It seems fitting, then, that with the reproduction of the *Catechism*, which may be truly said to have been the main cause of its author's death, the scattered materials of his biography should be gathered together in as complete a form as possible.

Laurence was born in 1519 or 1520, near Blackrod, in the parish of Bolton-le-Moors. He belonged to a family which had acquired some small property under the Tudors. His surname, originally territorial from Vaux in Normandy, is found variously spelt Vaulx, de Vallibus, Vaus,

or Vause.¹ The arms assigned to the Warden are almost identical with those borne by the Lords Vaux of Harrowden, the members of whose family figure constantly in the lists of recusants and prisoners as staunch friends and supporters of the Society of Jesus during the latter part of Elizabeth's reign and later. The name Vose is not unknown at this day in the neighbourhood of Blackrod, and it is common about St. Helen's.² The old hall on the shore near Blackpool, now called Fox-hall, is said to be a reminiscence of the name.

During the time of Laurence's boyhood the Manchester Grammar School enjoyed a high reputation, and it is not improbable that he here acquired the first rudiments of his education. At Oxford, as has been said, he first entered Queen's College, and then proceeded to Corpus Christi, where he gained the friendship of Brooks, then a fellow of the college, afterwards master of Balliol, and finally Bishop of Gloucester, 1554-8. Vaux was ordained priest by John Bird, Bishop of Chester, on Sunday after the feast of St. Matthew (September 24), 1542, in the Col-

¹ A Scottish branch of the family in Galloway, descended from the house of Vause of Dirleton, latterly spelt their name Vans. (*The Agnews of Locknaw*, by Sir A. Agnew, Edin., 1864, p. 617.)

² "John Vause y^e yong^r yemen," is party to an indenture of Church Goods at Blackrod, Sept. 30, in the sixth year of Edward VI. (1552.) And among the male inhabitants of the parish a century later, in 1642, there occur the names of Ralph, Alexander, Laurence, and John Vause. (*Church Goods*, p. 32.) The wife of Richard Vaux and the wife of Thomas Vaux, probably connections of the Warden, held lands in Manchester parish, 20 Eliz., 1578, and are named in that Queen's charter to the College. (Hibbert-Ware, vol. i. p. 94.)

legiate Church of Manchester,¹ having already gained a character for rare learning, and for a special gift of instructing youth in the Catholic faith.²

In the year 1547, the first of Edward VI., the College of Manchester was dissolved by Act of Parliament, and turned into a vicarage. The college house, together with some of the lands, was (19 July, 1549) alienated to Edward, Earl of Derby, subject to certain charges upon the estate for providing pensions for the clergy attached to the church. George Collier, who had been the Warden since 1528, and who is said to have refused the oath of Supremacy under Henry VIII., and to have been, nevertheless, left undisturbed, now received a pension of £34 5s., and retired to his home at Stone, in Staffordshire.³ Vaux, who was at this time one of the fellows of the college, and is described as "Laurence Vauss, incumbent," had a pension of £8 13s. 4d.⁴ In the Report of the Royal Commissioners,

¹ *Lancashire Chantryes*, p. 19.

² Wood gives the date of his ordination erroneously 1540, but adds that he was "then esteemed to be 'vir eximiae doctrinae pro instruenda in fide catholica juventute.'"

³ *Lancashire Chantryes*, p. 7, note.

⁴ "Manchester College. *An.* 1553, here were these following Pensions remaining in charge. To *George Collier*, late Warden, £34 5s. *Laurence Vauss*, Incumbent, £8 13s. 4d. *John Cowpage*, Vicar, £6 13s. 4d. *Ralph Barne* and *Will. Wilsonne*, £6, Vicars. *John Glover* and *John Smythe*, £5 6s., perpetual Clerks. *Turstan Thompsonne*, £5 6s. *George Nutshawe*, £5. *George Okell*, £6, and *George Warrell*, £6, Incumbents." Among the priests of the dissolved chantries in this college, is named "*Robert Prestwick*, priest of *Byssyke's Chantry*," with a pension of £4 1s. 9d. (Willis' *Mitred Abbeys*, vol. ii. p. 107-8.)

2 Edward VI. (1547-8), he was set down as one of the "curates of the parish of Manchester," having for his salary £12 19s. 6d., "and no other lyvynge."¹ There is no evidence to show how far he complied with or evaded the various ecclesiastical changes of Edward's reign. But soon after the accession of Mary the college and the chantries connected with it were refounded, 13 July, 3 and 4 Philip and Mary (1557); the statutes of the first Foundation, appointing one master or keeper, eight fellows, four clerks, and six choristers, were confirmed; Collier was reinstated as Warden, and John Copage and Lawrence

¹ The College of Manchestr beinge a P'ishe Church of itselfe and the Towne and P'ishe of Manchestr where there are ^{ml} vi [6000] houselinge people.

George Colyer Clerke of thage of lx yeres Wardeyne of the said Colledge hath for his stipend in the said Colledge over and besides xvij^{li} for his salary in other places lxvij^{li} x⁴

Will'm Penketh and Laurence Vause [add Priests] Curat^s of the p'issh^e of Manc' haue eyther of them in the said College for his salarie xij^{li} xix^s vj^d and no other lyvynge..... xxvij^{li} xvij^s [read £25 18s.]

John Coppage of xlviij yeres of age Rafe Barne of xl yeres of age and Will'm Wilson of xxx yeres of age Vicars have eyther of them out of the said College viij^{li} xiiij^s iiiij^d xxvij^{li} iiiij^s [read £26 4s.]

M^d the said John Coppage had of the Colledge an other stipende of..... iiij^{li} vi^s viij^d

John Smythe of xxx^{tie} yeres of age George Nutshawe of xxvi yeres of age John Glover and Thurstan Tompson of the same age Deacons haue eyther of them by patent out of the said Colledge v^{li} xiiij^s and no other lyvynge..... xxij^{li} xvj^s

Two of the said Pryest^s be bounden to serve and kepe the Cure of the said Parisshe Church of Manchester. The other Pryest^s wth the Deacons and Chorestaries be bounde to kepe the Quyre daylie. (*Lancashire Chantries*, pp. 19, 20.)

Vause were named in the new charter as two of the Fellow-chaplains, the remaining six to be discreet secular priests, appointed by the three just named. In 1555-6 (March 19), Vaux appeared, together with Collier, the Warden, upon a commission of the Bishop of Chester, and in the same year (1556) he was admitted to the reading of the sentences at Oxford, and obtained his degree of Bachelor of Divinity. He succeeded Collier as Warden in 1558, being, it is said, the first instance of a Fellow advanced to that dignity.¹

During the reign of Mary the two religious parties in conflict were in Lancashire sharply divided, and both were

¹ *Lancashire Chantries*, p. 19, note. But the latter part of this note, containing an account of Vaux's subsequent history, abridged from the *Fasti Mancun.*, is, unfortunately, full of errors.

Some notices of Vaux, while he was connected with the college, occur in Wills of the period "S^r Laurence Vauce P^rst," was witness to the will of Syr Robert Bryddock, clerk of Manchester, Priest, 19 April, 1556. (*Lanc. MSS.*, vol. xxvii. p. 320.)

A will of Hamnett Massey of Sale, in the county of Chester, Esq., 6 Feb., 1556-7, is attached to a certificate of the executors, having been cited in the church of Manchester, signed by "Geo. Colyer, Master or Custos of Manchester College, and Laurence Vawse, socius ejusdem." March 6. (*Wills*, Chetham Soc., new series, vol. iii. p. 222.)

On the 12th August, 1558, Nicolas Baguley of Newton in Manchester, yeoman, provided by his will that a "Sepulture" should be erected by Sir Thomas Cunliffe in the church of Manchester, "by the High Aulter," at a cost of 6*l.*; and he provided that "Sir Laurence Voce, Warden of Manchester, be overseer of the work, and see it performed and done, and if it be thought by M^r Warden and my executors that viⁱⁱ is not sufficient for the workmanship then I will that the said S^r Thomas have more reasonable by M^r Warden and my executors." (*Lancashire MSS.*, vol. xiii. p. 283.)

strongly represented. The fervent preaching of the eloquent and pious Bradford had won for the Protestant cause many zealous disciples in Manchester and throughout the county, while a large section of the people held as tenaciously to the old faith. The sad evidences of this bitter warfare came, at one time, very close to the Warden's door, for towards the end of Mary's reign, Cuthbert Scott, the bishop of Chester, who had just before been a refugee in Louvain, and was once more to fly there under Elizabeth, used the old college at Manchester as a prison,¹ in which he confined several of the Protestant confessors.² It is reported, however, to the credit both of Collier and Vaux that neither of them did anything to fan the flame of persecution. We can the more readily sympathise with the hardships which fell to the lot of the last Catholic Warden from the knowledge that he was never accused of cruelty towards his opponents when he himself had the upper hand. For Protestant writers concur with Catholics in bearing witness to the tradition of the high character which he bore among his contemporaries. The Presbyterian Hollinworth, admitting that Vaux's example and influence were a powerful obstacle to the spread of the reformed doctrine, observes that "he was a man well beloved and highly honoured by many in Manchester, yea by the generality," and that

¹ The College was then Lord Derby's house. The Wardens, however, lived about a hundred yards away, on a part of the college property in Deansgate.

² Hibbert-Ware, *Foundations*, vol. i. p. 77.

he was "laborious, learned and in his way devout and conscientious." Dr. Wroe, who was Warden of the college, 1684-1717, in similar language describes his predecessor as "laborious and learned in some part of the learning of those times, and an exact grammarian," and adds that he was "a man well beloved and much honoured by many in Manchester, especially for his honesty and generosity."¹ "It is melancholy," remarks Dr. Hibbert-Ware, "to dwell upon the subsequent history of this excellent man, whose exemplary life was calculated to adorn any sect of religion whatever to which his conscience had inclined."²

Elizabeth ascended the throne Nov. 17, 1558. The parliament which assembled in her first year abolished the jurisdiction of the Pope, substituted in its place that of the sovereign, and imposed the oath of the Royal Supremacy upon all ecclesiastics, the lay officers of the crown, and persons taking university degrees, under the penalty of forfeiture of their benefices or offices. Anyone who should uphold, by writing, teaching, or preaching, the Papal authority within the realm was subjected to a penalty of forfeiture of goods for the first offence, *præ-munire* involving imprisonment at the Queen's pleasure for the second, and for the third, death as in cases of high treason.

By the Act of Uniformity, passed in the same parliament, it was provided that from the feast of St. John Baptist, June 24, 1559, the Book of Common Prayer

¹ *Lansdowne MSS.*, 981, fol. 84.

² *Foundations*, vol. i. p. 77.

should be used exclusively in every church. The Roman mass was, in fact, on that day to cease throughout the kingdom. Any clergyman refusing to comply with the law on this point was to forfeit the fruits of his benefice, or be deprived and imprisoned for life, according to the number of his offences. Anyone who should procure the administration of other rites or ceremonies than those prescribed in the new ritual, or who should by songs, rhymes, or words speak in derogation of the Prayer-book was rendered liable to similar punishments. Those who neglected to attend the church services were to be fined 12*d.* for each offence.¹

Ecclesiastical Commissioners, furnished with extraordinary inquisitorial and judicial powers, were appointed to make a visitation of the country. They were to impose articles of subscription, administer oaths, punish or deprive those who would not submit, and generally to carry into effect the change of religion. They were, however, instructed to proceed with caution and moderation, and not to press to extremities those who declined the oath, but rather to give time for consideration.² It

¹ This comparatively small fine was increased in 1581 (23 Eliz., cap. 1.) to £20 for every lunar month, or £260 a year. (See Cawley, *Laws concerning Jesuits, etc.*, London, 1680, where all these Acts are collected and annotated; or, *Douay Diaries*, Introd. pp. xv., xix., and lxviii.)

² Strype's *Parker*, p. 125; Heylin's *Reform.*, vol. ii. p. 174; and Simpson's *Campion*, p. 139. Thomas Stapleton and Ed. Godslove were given three year's leave of absence for consideration before their deprivation. (See Bishop Barlow's letter in Appendix to *Douay Diaries*, p. 206.) Stapleton's canonry and prebend were not filled up till August, 1563.

was by no means the wish or the interest of the civil government to keep alive religious controversies, or to allow its measures to bear the appearance of persecution. The main object was rather to secure, with the least possible disturbance of conscience, an outward uniformity as the one supposed remedy for the religious strife which had distracted the country for the past generation. At the beginning of the new reign the hostility of the Queen and her council towards Catholicism was rather political than theological. Elizabeth was insisting upon what, in her point of view, was absolutely necessary for the security of her throne, and the peace of the realm. It is necessary to bear this in mind, not as an apology for acts of tyranny and intolerance, which are indefensible, but in explanation of conduct on the part of the majority of Catholics, during the next ten years, which otherwise would be simply inexplicable.

The late Father Knox, in his valuable historical introduction to the *Douay Diaries* (p. xvii.), has spoken of these Acts of Parliament as skilfully devised, in so much as they singled out for special attack two cardinal points of the Catholic religion, the jurisdiction of the Pope, and the sacrifice of the mass. But these measures can hardly have been so understood by the laity or the greater part of the clergy. The number of ecclesiastics who refused the oath, according to Camden, was 189. If we accept the larger estimate of Sanders, Allen, and Bridgewater, and include those who resigned their livings or fellowships within the next few years, the list of known recusants may be raised

to about 250.¹ No doubt there were many more clergymen who at first evaded the oath, and, in time, dropped away unknown into private life;² otherwise we should not be able to account for the strong complaints made by contemporary writers on the Anglican side of the number of mechanics and unfit persons who were thrust into the vacated livings. Nevertheless, the significant fact remains that out of about 10,000 beneficed clergymen there can hardly be reckoned 250 in all who, by refusing the oath or otherwise, can fairly be said to have made open resistance to the change of religion.

In partial extenuation, then, of what Dodd candidly describes as the "surprising complaisance and tameness" of his church, it must be remembered, as Mr. Simpson, a high authority on this matter, has pointed out,³ that the substitution of the English for the Latin liturgy was not

¹ Camden, *Eliz.*, p. 36; Sanders, *De Vis. Monarchia*, Paris, 1580, p. 644 seq.; Bridgewater's *Concertatio*, ed. 1588, p. 404 seq. On the other hand, for a far larger estimate, see Mr. Simpson's article in *The Rambler*, 1857, p. 344 seq., and his *Campion*, p. 139.

² Cases like the following are not uncommon. John Felton, apprehended in 1582 by the Bishop of Worcester, confesses that after Elizabeth's accession he served various cures for three or four years, till he was "reconciled again to the Catholic church," and since then has "wandered abroad among his friends," occasionally saying mass, etc. At the same time Simon Southern, who had been a priest for 51 years, confesses that, after the late change of religion, he for eight years acted as steward to the Bishop of Winchester, then Master of St. Cross, and went to church. During the last eight years he has not gone to church on account of his infirmities. Has never said mass since Elizabeth's accession, "but has shiven divers after the old manner." (State Papers, Dom. Eliz., clvi. 29.)

³ *Campion*, p. 13.

altogether an unpopular measure with a considerable portion of the Catholic body.¹ The new liturgy, moreover, did not exclude the doctrine of the Real Presence, and so far was it from being generally supposed to contain heresy that the belief obtained currency that Pius IV. had offered to confirm its use if Elizabeth would consent to acknowledge his ecclesiastical jurisdiction.² The oath of the Royal Supremacy was a far greater stumbling block. But

¹ Some few zealous men made fierce opposition to the Anglican service from the first. As early as 1561-2 a paper of "dangerous and captious" questions and cases of conscience was disseminated among Catholics, containing, according to Strype's account of it, (*Annals*, I. i. pp. 392-4) arguments and solutions closely agreeing with those of Vaux's letter of 1566. Catholics were told that their bishops were in prison ready to suffer death before they would either minister or receive the communion, which was "bare bread and wine without consecration and benediction"; therefore to kneel down and receive this "cursed and polluted bread" was to commit idolatry.

² See, however, Canon Estcourt's *Anglican Ordinations*, where the belief in question is shown to rest on insufficient evidence. The earliest reference to it, according to this writer (p. 363), is in Father Parsons's *Brief Discours*, 1580, where he declares that "that which hath bene geven out (as is sayde by some great men) that the Pope by his letters to her Maiestie did offer to confirme the service of England, uppon condition that the title of Supremacie might be restored him agane, is impossible to be soe." But Canon Estcourt has not noticed a more important statement made by Parsons in a private letter from London in the same year, 1580, in which he says, positively, that the Queen told a nobleman that the Pope had written to her offering to approve the whole Protestant service if she would restore him his title. "But," adds Parsons, "in these parts there is often talk of this kind of pretended letters." (Theiner, *Annales*, vol. iii. p. 216, quoted in Simpson's *Campion*, p. 174.) However improbable the story may appear, if it came from Elizabeth herself it cannot be treated as a mere invention of historians.

here, at least, Elizabeth was only falling back upon a position which had been accepted by almost the whole Catholic party, under her father and brother, for a period of twenty years, and one which had been maintained with apparent zeal by a majority of those very men who now recoiled from it. The craft of Elizabeth consisted not in attempting by one blow to stab Catholicism to the heart, but rather in insinuating the new religious polity at just those points where national prejudices most readily inclined her Catholic subjects to receive it. The result, so far at least as concerned the tranquillity of the country for the next ten years, justified her expectations. Her danger eventually came from without—from the Bull of Pius V., from rebellion and invasion fomented by foreign princes and ecclesiastics, and from the preaching of missionaries trained under Papal influence abroad.

The Royal Commissioners lost no time in setting about their work. On October 19, 1559, Edwin Sandys, D.D., a Lancashire man, bishop-elect of Worcester, and afterwards Archbishop of York, Henry Harvey, LL.D., and George Browne, Esquire, Commissioners for the North, held their visitation in the Chapter House of the Collegiate Church of Manchester, and summoned before them the Warden, the fellows, and the rest of the clergy.¹ But Vaux had already acted with singular decision. Seeing the true issues before him, more clearly perhaps than most of the leading men on his side, he had not only quitted

¹ State Papers, Dom. Eliz., vol. x. *Book of the Visitation of the Province of York*, p. 101.

the college, but had boldly taken with him the muniments and papers belonging to it, and consigned them to the care of one of his intimate friends ; and this he did without consulting the fellows, as they themselves declared in reply to the repeated demands of the Commissioners for the production of the documents in question.¹ He, more-

¹ According to Warden Herle, Vaux's successor, the deeds were consigned to the care of Alexander Barlow, an account of whom will be found in a paper on Barlow Hall communicated to *The Palatine Note-book* (vol. iv. p. 205 *seq.*) by Mr. J. E. Bailey. Barlow, who held a high reputation in the county, was a zealous Catholic and had been intimately connected with the Wardens and fellows of the college, of whose land he was a tenant. Having possession of the college deeds he was able to harass the new Warden with disputes concerning tithes. In 1566 he entered an action in the Duchy Court against Herle, who, in the following year, addressed to Sir Ralph Sadler, Chancellor of the Duchy, a petition, which is printed in Mr. Bailey's paper (p. 211). The interest which attaches to Vaux's conduct with regard to the college property justifies the reproduction of this document here :

“ In moste humble wise complayninge Sheweth unto your honorable Maistershippe Thomas Herle Gov'no'r of the Colledge of o'r Blessed Ladie of Manchester and his Fellow Chaplains of the same That where one Lawrence Vaux late gardien of the said College and Fellow Chaplains weare lawfullie seised in the Demisne as of Fee in the righte of theire said College of and in the Rectorie or p'sonage of the p'ishe of Manchester in the said Countie of Lancaster and there being so seised the issues Tythes profitis and emoluments thereof coming growing and ariseing to the use of the said College and Afterwards the said Lawrence Vaux for papistrie and holdinge of most erroneous opinions ag'st the Catholique faith was most justlye deprived and the said Thomas Herle was by the Quenes most graciouse Ma'tie that now is by her l'res patent under the Great Seale of her Duchie of Lancaster made Gardein of the said Colledge Soe yt ys yf yt may please yo'r honorable M'rstershippe that one Alexander Barlowe esquire by secret practises

over, as we shall learn from himself, carried away the church plate and vestments. A similar proceeding on the part of the last abbot of Glastonbury, twenty years earlier, had cost him his head.

Stephen Beche, or Beck, the farmer, in Warden Collier's

. . . . and devises between him and the said Laurence Vaux hadde and made longe tyme before his said Deprivacon did putte into his hands Custodie and possession all evidences ch'res escripts and muniments concernyng the said Rectorie or parsonage And the s'd Alexander Barlow by colo'r of havinge thereof hathe contryved and made diu's and Sundrie secrete estates of and in all & singuler dysmes and Tythes of the said Rectorie unto div's p'sons to yo'r said Orato'rs unknownen and by colo'r thereof as well in the tyme of the said Lawrence Vaux as also in the tyme of yo'r said Orato'rs hath receyved gathered and taken all kinde of Dysmes Tythes obvenc'ons oblac'ons and p'fitte arisinge com'ynge and growinge in & upon the said Rectorie to his and theirre owne pryvate uses by the space of theis Sixtene yeres now last past or their aboute to ye utter impoverisshment and undoinge not onlie of the said Gardein and fellow chaplyns And a great nomber of poore people w'ch Dalie weare relyved in the said vilage but also to the grete hinderance of the true sincere and Catholique religion by reason that your said Orato'rs have neyther wherew'the of the revenues of ye said Colledge competentlie to relyve cherishe and mainteyne learned prechers in the said p'ishe for the instructinge and teachinge of the p'isshoners there of there duties towardes God and the Quenes most excelent Ma'tie nor yet to keepe any hospitalitie for the relief of the poore. In consideracon whereof & also for yt yo'r said Orato'rs doe not knowe the certein dates and contents of the said Chre's Dedes Evidences escripts and mynym'ts nor whether the same were in chestes Locked or in bagges or boxxes sealed nor against what uses . . . p'sons touchinge their acc'ons at the comon law for the Recoverie of the same and also for he the said Alexander ys a man of verie greate kindred frendshippe and aliance in ye said countie so that yo'r said Orato'rs cannot have eny indifferent tryall for recoverie of the same by and at the com'on lawe w'thin the said countie and y't yo'r said Orato'rs be so impov'ished by reason y't ye

time, of the tithe-corn of Kersal, appeared, however, as proxy for Vaux, and made a statement on his behalf that he had gone to London. John Coppage, a fellow, before named, was also not forthcoming. Robert Erlond, or

said Alexand'r hath hadde so longe the pos'sion of ye said tythes Dysmes obvenc'ons & ablac'ons arisinge of ye said rectorie y't ye be not able to p'sve eny ordynarie remedie for ye recov'ie thereof by ye ordynarie meanes geven them by ye Lawes of this Realme And also for' y't ye said Alexand'r Barlow by unlawfull & sinister practise hath of late most wrongfully molested vexed & toyled ye said Thomas Herle now gardien before ye Quenes Ma'ties most hon'able Councell in ye M'ches of Walles for y't he would not assure unto him ye said Tythes obvenc'ons dismes & ablac'ons & ev' since the middest of Michaelmas terme last past upon the same cause hath & still doth wrongfully impled ye said Thomas in the Quenes benche to his uttr' undoinge May yt please yo'r hon'able M'rstership to direct the quenes writte of p'vie seale oute of this hon'able co'rte unto ye said Alexand'r Barlowe commaunding him thereby und'r a certeine paine at a certen day p'sonally to appere before yo'r hon'able M'rstership in ye Duchie chamb' of Lancast'r then & there to answer unto ye p'misses to abide suche furth'r order & dyrection therin as shall stand w'th right equitie & conscience & yo'r said Orato'rs shall dulie pray for the p'servac'on of yo'r hon'able estate longe to endure.

HURLESTON."

It will be observed that Herle here asserts that Barlow got possession of the deeds before the deprivation of Vaux. However this may be, it will be seen later on, from the express statement of Vaux, that in 1573 all the college documents were in the hands of Mr. Edward Standish of Standish. They may have changed hands meanwhile. It is noticeable that when the dispute took place between Herle and Barlow (1566-7), Vaux was himself in Lancashire.

In 1570 (12 Eliz.) a special commission (printed by Mr. Bailey in *Church Goods*, p. 33) was issued to enquire after Warden Vaux's possessions and those of his friend William Allen, afterwards cardinal. They were both at that time safe beyond the seas.

Ireland, another fellow, appeared and subscribed. Robert Prestwich, a chaplain, likewise subscribed, but received from the Commissioners a strict admonition to abstain for the future from his habit of frequenting taverns, under pain of suspension.¹ Lastly, Richard Harte, clergyman and fellow, made his appearance, but obstinately and peremptorily refused to subscribe the articles of religion. He had, consequently, to enter into his own recognisances for £200, and to find two sureties of £100 each for his appearance on the 20th November following before the Archbishop-elect of Canterbury (Parker), at Lambeth, or elsewhere in or near London, from which place he was not to depart without licence.²

Vaux apparently now retired into Ireland. We know nothing of his object in going there, but, according to Pitts (who appears to be the ultimate authority for the story, which is repeated by Wood, Wroe, and others), he was there attacked by thieves; some of his companions

¹ Laurentus Vawce cl'icus gardianus sive Magister d'ci Collegii preconizatus comp'uit p' quendam Stephanum Beche exhibentem p'cutor' pro eodem qui allegavit se profectum fuisse Londini.

D'nus Joanes Copage socius dicti Collegii preconizatus non comp'uit.

Robertus Erlond socius p'sonaliter co'p'uit et subscrispit.

Robertus Prestwiche stipendiarius p'so^{ur} comp'uit et subscrispit. Quem D'ni Comiss' stricte monuerunt q'd deinceps no' freque'tabit tabernas ut solitus sub pena suspenc' ab officio.

Predicti vero socii iterum atque iterum monet et requisiti ut foundationem et alia dicti Collegii munimenta exhiberi faciant seu exhibeant ip'i vero r'ndendo asserebant q'd gardianus sua custodia h'et om'a ip's non consentien'. (Dom. Eliz., x. p. 101.)

² *Ibid.*, p. 441.

were killed, while he himself narrowly escaped with his life.¹

He cannot have remained any length of time in Ireland, nor on his return to England did he long escape the vigilance of the Commissioners, as we learn from an important paper in the Record Office belonging to the year 1561. This document contains lists of several classes of recusants, viz., those confined to certain districts within the country; men known to be "evil disposed," but who had not been yet found; refugees beyond the seas, and prisoners. The lists, with marginal notes describing the character of most of the persons in question (94 in all), are carefully drawn up, apparently for the information of the Privy Council, and are signed by the Bishops of London (Grindal), Ely (Cox), and Chester (Downham),

¹ Mr. Simpson remarks that he had read this story "elsewhere,"—he gives no indication of his source—"with the addition of some amusing details. Vaux and his party were suddenly surrounded by a party of Irish brigands, who used them very roughly, and after knocking them down began to examine their baggage. The contents of the baggage soon revealed the sacerdotal character of some of the party; rich chalices and vestments were displayed before the robbers' eyes. They immediately unbound the chief of the party, and knelt around him, addressing him in their unknown tongue, probably to request his blessing. Not willing to give his blessing before he had made sure of his property, he held back, when one of the robbers came behind him, took hold of his right arm and forced him to make the sign of the cross over the prostrate thieves, who immediately decamped with both booty and blessing." It is curious that, according to this narrative, Vaux should be robbed of "rich chalices and vestments." The ecclesiastical furniture of the college he apparently placed in safe custody until his death.

and other Commissioners. Here, in the first of these lists, we find bracketed together: “Lawrence Vawce, late Warden of Manchester; to remain in the county of Worcester.—Richard Hart, late one of the curates of Manchester; to remain in the county of Kent or Sussex,” with the significant information in the margin: “These two are thought to behave themselves very seditious, and contrary to their recognizances; secretly lurking in Lancashire; and are said to be maintained there by rulers and gentlemen of that country.”¹

Perhaps it was at this time, when “lurking in Lancashire,” that Vaux deposited in the custody of his friend, Edward Standish of Standish, Esq.,² a large portion of the college plate. Some of it was yet to be seen in the time of Dr. Wroe, who says, “I more particularly took notice of a curious silver gilt paten, inlaid with pearl, whereon the Host was consecrated, and a very fine wrought pixis of plate answerable to it, whereon it was laid up and preserved. It is to be wished” (adds the “silver-tongued” Warden) “that, whatsoever it is, it were again restored to the church.”³ It was also probably during

¹ Strype, *Annals* I., i. p. 413.

² This Mr. Standish, who rebuilt Standish Hall in 1574, entered a pedigree at Flower’s Visitation of the county in 1567. He was well connected. His wife was Helen, daughter of Sir William Radcliffe of Ordsall, near Manchester; and at the time of the Visitation there were four sons (p. 102). He died 1603. Henry Standish, bishop of St. Asaph, was a member of the family. Thomas Standish, of the Duxbury branch, married a lady described as “dau. of Vaulx” (p. 71).

³ *Lansdowne MSS.*, 981, fol. 84.

this same interval, between his leaving the college and his crossing to the continent, that Vaux undertook the tuition of Laurence Chaderton, a native of Oldham, near Manchester, afterwards the first master of Emmanuel College, Cambridge. Chaderton had in his boyhood neglected his studies, but after leaving school induced his father, a strict Catholic, to place him under the care of a tutor. Vaux was selected, and under such a master Chaderton (says his biographer) "developed an insatiable appetite for reading, and having thus made up for lost time, was shortly declared fit for the university," which he entered at Christ's College, in 1562.¹

With men marked by the Privy Council as dangerous, and placed under surveillance, the choice seemed to be between voluntary exile and the risk of perpetual imprisonment. There was never, apparently, on the part of the Catholic leaders, a thought of making any organised resistance to the change of religion, by even such missionary efforts as were afterwards made by the seminarists

¹ Quin ergo novo ille præceptore usus est, viro certè docto et sacræ Theologiæ Baccalaureo, at Pontificio; cui Vauxio nomen, quique edito fidei suæ Catechismo orbi innotuerat. Cuius quidem præceptis fretus velut e repetito spatio tam incredibiles progressus fecit, tanta in campo literario spatia confecerat tantaque (ut ita dicam) *βούλησα* studia librosque suos decoravit ut brevi tempore animo jam adultus Academicis studiis protinus deberi videretur. (*Vita Laurentii Chadertonii*, &c., a Wilhelmo Dillingham, D.D., Cantab., MDCC., p. 6.) An abridged English translation of this work has recently appeared, by E. S. Shuckburgh, Macmillan and Bowes, 1884. Chaderton eventually, after earnest examination of the points in dispute between the churches, became a Protestant and, indeed, a Calvinist.

and Jesuits. Accordingly, three bishops, and a number of distinguished men, of whom Rishton could speak without exaggeration as the “flower of the universities,” escaped on the first opportunity to the continent. By far the larger number of these, with whom Vaux threw in his lot, settled at Louvain, under the friendly shelter of Philip II., and there with their pens did the best they could for their cause, or as Strype puts it, “acted by a turbulent spirit . . . writ books or otherwise practised maliciously against their own prince and country.” At Louvain many of these scholars kept up in a fashion their old collegiate life, and lived together in two houses, which they named Oxford and Cambridge.¹ Here Vaux would find several friends. He probably arrived in time to meet his former bishop, Cuthbert Scott, who had slipped away from the Fleet prison,² a kinsman of his own, Cuthbert Vaux, and the chief of the whole party, William Allen, afterwards Cardinal. Here also settled the able staff of controversialists who took up with eagerness the famous challenge of Bishop Jewell, made at Paul’s Cross, in the Lent of 1560, and poured from the press a torrent of books and pamphlets on every topic of discussion between the Churches. *Facile princeps* among these, says Sanders,³ was Dr. Thomas Harding, Fellow of New College, Oxford,

¹ *Relatione* of Card. Albici, presented to Innocent X., quoted by Maziere Brady, *Eng. Cath. Hierarchy*, Rome, 1877, vol. iii. p. 56.

² Cuthbert Scott died at Louvain, October 3rd, 1564, and was buried there in the church of the Friars Minor. Molanus (vol. ii. p. 785), gives his epitaph.

³ *De Visibili Monarchia*, Paris, 1580, pref., cf. p. 664.

said to be the best Hebraist at the university, and “now stiff in papistry, and thinking very much good of himself.”¹ With him were joined a number of men belonging to the same college: Thomas Dorman, John Marshall, Robert Pointz, John Rastall, “a wilful scholar and learned in divinity,” Thomas Stapleton, and the renowned Dr. Nicolas Sanders himself, one, at least, whom Strype might well call “turbulent.” Here, too, came Thomas Hyde, the head master of Winchester School, Henry Joliffe, Dean of Bristol, John Ramridge, Dean of Lichfield, and Maurice Chauncey, the Prior of the Carthusians, with his whole community.² From the English scholars at Louvain between 1568 and 1575 Allen selected some of his ablest coadjutors in the foundation of the college at Douai: Morgan Phillips, his former tutor at Oxford, Richard Bristow, of Exeter College, Dr. Thomas Bailey, late Master of Clare Hall, Cambridge, Dr. Laurence Webbe, of Ely, a graduate of Cambridge, Thomas Darell, fellow of New College, Dr. Thomas Wilson, Stephen Tennant, an old priest, besides Marshall and Stapleton already mentioned.³

¹ Strype, I. i. p. 412.

² Molanus *Historia Lovaniensis*, edidit Ram., vol. i. p. 305.

³ It is remarkable how very large a proportion of the leading Catholic exiles of this period belonged to one school. Card. Segu, in a report to the Pope, 1596 (Foley's *Records: Diary of Engl. Coll.*, p. 6.), recalls to mind “those whom the lustre of their rare virtues rendered conspicuous in the above-mentioned heroic band,” and names Allen, Smith, *Harding, Sanders, Dorman, Stapleton, Marshall, the brothers Rastall*, and Vaux. All but the first two and the last of these ten men were brought up on the foundations of William of Wykeham, at Winchester and New College. If the Cardinal had referred to Catholic

Vaux is said in his exile to have kept a school, that is, an English school, for it was for the instruction of his scholars, as he tells us in the Preface to the Catechism, that he composed that little book. There was no lack of English families resident at Louvain to furnish him with pupils, even if some Lancashire gentlemen did not send their boys to him for their education. Sanders¹ mentions the names of nearly thirty families who went abroad to avoid the restraint of the penal laws at home. Andrew Wage with his wife and children, and two families of Storey with children and grandchildren certainly lived at Louvain. Two of Sanders's sisters became nuns there. Jane Dormer, the grandmother of the Duchess of Feria, lived there as a widow for twelve years. William Rastall, the nephew of Sir Thomas More, settled there with his wife Winefred Clement. He died in 1565. Dr. John Clement, a famous physician, who married Margaret Giggs, who was brought up in More's household,² placed two of his daughters in convents in the city; Dorothy at St. Clare's, and Margaret, into whose custody Vaux gave some of the Manchester church plate, at St. Ursula's.

Among the laity, also, John Fowler, the learned printer, poet, and theologian,³ who exercised his craft partly at Antwerp, partly at Louvain, and died at Namur in 1579,

scholars who were retained as prisoners in England, he must have named Nicolas Harpsfield, another Wykehamist, as the chief among them.

¹ *Ibid.*, p. 686. Compare Molanus, vol. ii. p. 783-92.

² More's *Life of More*, p. 33.

³ Fowler was another of the group of Wykehamists. He was admitted Fellow of New College in 1555. (Dodd, vol. i. p. 531.)

deserves special notice. He it was who printed a large number of the English Catholic books, and the first and second editions of this Catechism. He married Alice, the daughter of John Harris, formerly secretary of Sir T. More, and lived for long with his wife and children at Louvain.

Some time in 1562 Allen made a visit to England for the sake of his health. He spent the greater part of his time in Lancashire. He had no ecclesiastical mission, and was not at that time even a priest, but by his great personal influence with the gentry of his native county, he prevailed upon many, not only to hold right views, as he believed, about religion, but to abstain altogether from spiritual communication with heretics.¹ Allen finally left England to return to Flanders in 1565. On January 7 of the following year, Pius V. was elected pope, "another Phinees," writes Rishton,² "who, with the utmost diligence, pursued heretics, Turks, and other unbelievers with a zeal wholly beseeming the sovereign pontiff." The new Pope soon turned his attention to the condition of English Catholics, who now for more than six years had been deprived of spiritual guidance. The burning question, whether it was lawful or not to be present at the Anglican service, had been practically solved by the laity, almost without exception in the affirmative. Thomas Darbyshire, Dean of St. Paul's,³ had, however, gone to Trent in 1562

¹ *Douay Diaries*, Introd. p. xxiii.

² Sanders's *Anglican Schism*, Lewis' translation, p. 300.

³ "Dr. Darbshire, late chancellor to Dr. Boner, and his kinsman," is reported in Strype's list of 1561 as having "fled over the seas." In 1563 he became a Jesuit.

with a message, it is said, from some Catholic gentlemen who were scrupulous on the point, in order to obtain an authoritative decision from the council. A committee of bishops and theologians, among whom were Lainez, Salmeron, and De Soto, was appointed to consider the question, and made an unhesitating pronouncement against the practise.¹ Their decision had not, of course, the authority of a conciliar definition, but coming from such a source it should have carried great weight. It was, however, either not widely made known or disregarded. Dr. Alban Langdale, a grave and learned divine, long afterwards defended the opposite opinion and wrote an anonymous tract in favour of it.²

Allen was deceived in thinking that his example and exhortations had effected any considerable or permanent change in the prevalent practice, even in Lancashire. On the other hand, while the laity went to church, the old priests, who had kept their livings in spite of or by evasion of the oath of Supremacy, satisfied their consciences by saying mass secretly in private houses, and reading the Common Prayer in public. The hosts which they had consecrated at mass they afterwards distributed, at the communion rails of the parish church, to those who clung to the old traditions, while, at the same moment these priests administered to others the com-

¹ The decision is given in Henry More's *Hist. Prov. Angliae Soc. Jesu*, and also in Dodd, vol. ii. p. 292.

² S. P. O. Dom. Eliz. cxliv. 69. It was circulated in MS. only. For proof of Alban Langdale's authorship of this paper see Simpson's *Campion*, p. 191.

munion according to the new rite,¹ "thus," exclaims Allen, who speaks as a witness, "becoming partakers often on the same day (oh ! horrible impiety) of the chalice of the Lord and the chalice of devils."² The confusion with regard to ecclesiastical jurisdiction must have been great indeed. Almost the entire Catholic population was, from the Roman point of view, involved in schism, and there were no priests with the requisite faculties to reconcile the offenders.

It was for this state of things that Pius V. attempted a remedy. Two prominent exiles at Louvain, Dr. Sanders and Dr. Harding, were appointed by him, in a consistory, as Apostolic delegates, with powers to give faculties to English priests for absolving from heresy and schism,³ and with a special commission to make known the papal sentence that to frequent the Protestant church services was a mortal sin, and a practice under no circumstances whatever to be tolerated or justified. Vaux happened at the same time to have made a journey to Rome. He was admitted to a private audience of the Pope, who entered with him into some explanations upon the nature of the commission given to Sanders and Harding, who, apparently, were not then at Rome. Vaux accordingly communicated with these doctors, and they now urgently

¹ Sanders's *Anglican Schism*, p. 267.

² *Douay Diaries*, p. xxiii.

³ The substance of these faculties is given in Camden's *Elizabeth*, p. 107; Collier, *Eccles. Hist.*, ed. 1852, vol. vi. p. 448; Fuller, *Church Hist.*, ed. 1837, vol. ii. p. 481. Priests absolved from heresy were to abstain from saying mass for three years.

pressed him to go himself into England and to assist them in carrying out their instructions. The honours and the risks of the mission eventually devolved upon Vaux alone. At least neither Sanders nor Harding ever again entered England.¹

The ex-Warden carried with him an important document in the nature of a Pastoral letter from Sanders, but addressed to Vaux himself. This letter, which created considerable sensation in England, has, unfortunately, perished, but its substance is probably conveyed in the following interesting letter, written by Vaux for general circulation among his Lancashire friends, dated November 2, 1566:

A Copie of a letter sent from &c.²

I und⁹stande by youre letter y^t ye be in doubte howe to und⁹-
stāde the letter send from M⁹ Docter Sanders to me &c. After
that Almyghtie God hath geavē a p⁹cepte to or fyrst parēts, y^t the
shulde not eate of the tree of knowlege of good and evill Upon

¹ Sanders, in the Dedication of his *De Monarchia* to Pius V., June 1571, praises the Pope for his beneficence in general towards the English, and for his pastoral solicitude, shewn in this mission “quā non multis abhinc annis ad Anglos domi commorantes misisti, testificans illis, quanto studio cuperes Angliam iterum ad gremium Catholicæ ecclesie revocari, omnemque curam tuam et industriam ad eam rem ultro deferens et promittens. Cujus legationis qui fructus fuerit tam Nobiles quam plebeii, qui relicto schismate ad Ecclesiam quotidie redeunt, fidem indies pleniorēm faciunt.” Fuller, in his *Church History*, referring to this mission, is inaccurate in his statement that “Harding and Saunders bishop it in England, A.D. 1568,” but is perhaps right in thinking that by the exercise of their faculties they “perverted very many to their own erroneous opinions.” (*Ibid.*)

Gene
c. 2. 3.

² S. P. O. Dom. Eliz., vol. xli. no. 1.

payne of deathe, when oure mother Eve talked wth the Devill in the Serpent, she wold not understāde the playne wordes, but did extenuate & diminyshe the same that therbye hyr offence myght seme the lesse in brekyng the p̄cept where God saied planlie in what day ye shall eate of yt ye shal dye, she sayed padventure we shall dye, speakynge yt doutfullie. The cor̄pt nature of mā is suchē, y^t suchē p̄cepte as be agaynst d̄ carnal wylles, or d̄ lycentious appetite, we wold gladlie extenuat, dimynyshe, or mis̄ostrue so y^t we myght haue d̄ owne voluptuo^s pleasure, and carnall appetite. Cōserīnge M^o Docter Sanders letter I am charged to make a defyntyve sentence,¹ that all suchē as offer

¹ This "sentence" of Pius V., and the instructions of Sanders and Vaux, did not put an end to the prohibited practice. The Bull of Deposition, 1570, naturally gave a considerable impulse to recusancy throughout the country, but it was not until the Jesuit mission, ten years later, that the Papal view of the matter was thoroughly understood and accepted by the mass of Catholics. Allen, writing in 1578, admits that "at the beginning many people blamed those on our side for over much severity, because we said that this practice was by no means permissible to Catholics" (*Douay Diaries*, p. xxiii). The question was fully discussed in a synod of priests, convened by Parsons and Campion, in July, 1580, when the Papal decision was promulgated anew (Simpson's *Campion*, p. 131). Parsons wrote a refutation of Alban Langdale's Tract (*ibid.*, p. 191), and then announced that the dispute was at an end. He boasts in October, 1580, that "one month since more than fifty thousand names of persons who refused to go to the heretical churches were reported." It had even been proposed, he says, to certain noblemen, that they should come only once a year to church, making a protestation if they so willed, that they came only to show outward obedience to the Queen, and not to approve the ritual or doctrine, but they all refused. A noble lady was offered her choice, to stay in prison or to simply walk through a church, but she preferred the prison. A boy of twelve years had been cheated into walking to church before a bride (as the custom is), and was afterwards inconsolable till he found me, writes the Jesuit, when he threw himself at my feet, and confessed his sin. So great was

chylđren to the baptisme nowe used, or be p̄sent at the communiō of servise nowe used in churches in Englāde, aswell the laytie as the clergie, Dow not walke in the state of Salvaōōn ; Neyther we may not coñnicate or sociate or selfes in cōpany wth scismatyke or heretyke in devine thynges ; theare is noe exceptiō ∂ despensaōn can be had for anye of the laitie, if the wyl stande in the stayte of salvaōōn. Ye must not thynke this be any severitie or Rygorousnes of the pope Pius. 5. that nowe is godes vicar in earthe, to whom at this p̄sent God hathe appoyneted the Governement of his churche in earth, who for his syngular Vertues, & sundrie Mirakles y^t God by hym hathe wrought ex-

the new enthusiasm, that we read of martyrs on the scaffold saying the Lord's Prayer in Latin lest they should seem to invite any heretics within hearing to join them in prayer. Nevertheless, the more indulgent or lax opinion held its ground in many quarters. Cardinal Allen, in a circular letter, Dec. 1592 (*Douay Diaries*, xxiii), found it necessary to earnestly admonish the clergy not to teach or defend the lawfulness of the practice in question, which he declares to be forbidden, not by any positive law of the Church, but by the eternal law of God, and therefore to be not dispensable even by the Papal power. Moreover, lest it should be supposed that this was no more than a private opinion of his own, he tells them that he had expressly consulted Clement VIII., and was by him commissioned to declare with authority that "to participate with the Protestants, either by praying with them and coming to their churches," was by no means lawful or dispensable. Paul V. once more confirmed this decision, and condemned, in a Brief dated 22 Sept., 1606, the contrary opinion advanced by some of the "appellant" priests. (Maziere Brady, *Annals of the Cath. Hierarchy*, p. 61.) Yet in 1609 certain Scottish gentlemen went to Rome, to entreat for some dispensation or toleration ; and the same pope, Paul V., desired Cardinal Bellarmine to give his opinion on the point. Bellarmine maintained that the practice was prohibited *jure divino*, but thought that persons might go to Protestant churches for mere temporal offices, such as carrying the sword before the king, and the like. (Foley's *Records*,

celleth all his p̄disessors that hathe benne sins St. Gregories tyme
w^{ch} sent St. Augustine & other wythe hym to þache the faythe
in Englaude. The pope that nowe is hathe no lesse zeale & good
will to reduce Englāde to the vnytie of chrys̄te hys churche than
saynt Gregorie hadd, as he hathe shewed hym selfe bothe in word
& deade. And ptelie I hard hym myselfe expresse in wordes &
deade beinge wth hym in hys owne private chamber at Rome, by
my speciall frende I was brought into hys chamber to heare
hym speake hym selfe what a benefyte was graunted in the con-
systorie for Englaude, to the entent I myght make more playne
declarac̄on to M^o D. Sanders & M^o D. Hardynge cōserninge the

Diary of the English College, Rome, p. 119.) The principle of this exception is capable of wide application. Mr. Simpson remarks upon the history of this vexed question: "The case is now partially solved in the affirmative. No Catholic fears to be present at marriage or funeral, to listen to the cathedral chant, or to see the functions of the Ritualists. In 1580, the English Catholics suffered death rather than do so." (Campion, note 206, p. 377.)

It is curious to note that (if we may trust the MS. History, by Dr. Champney), the Jesuits in Scotland adopted a very different course from that pursued by their brethren in England. "A little after F. Parsons came out of England (writes Champney), Father Holt went in. He lived awhile in the north parts, and from thence passed into Scotland. whither were sent three old Jesuits of good reckoning, fa. Cryton, fa. Hay, and fa. Gordon. These three Jesuits took another course for converting Scotland than the secular clergy of England had done for England, using more profane and corrupt policy. They gave the Catholics leave to go to church with heretics, and to communicate with them in their heretical service and sermons, teaching that these were no sin without scandal. The drift was to save the Catholics of Scotland from the loss of their livings, but this brought all the Catholics of Scotland to great dissolution. Fa. Holt, and fa. Ogilby, a Scottish Jesuit, would never be brought to consent to this iniquity, but they were either commanded silence or borne down by authority, in so much that few followed them."

auctoritie grānted unto them in the cōsystarie by the pope for the soules healthe of them y^t dwell in Englande, & for bycause I did ptlie knowe there commissiō, the sayed Docters earnesle requested & moved me to comē into Englande (for as the thought) I myght be able to geave some instructiō to suche as have autoritie und⁹ them in Englande as occasiō ſveth. the wryte to me the put me in trust & charget me to sygnifie the truthe to others y^t nowe be deceived through Ignorance. In matters of faythe & consyens I must Refere [therefore] wthout haltinge coloriō or desemblynge, Tell youe y^t the pope cañot dispence anye of the laitie to entāgle them ſelf & wth the ſchysme, as is affore wryten cons⁹ninge ſacraſites & ſervise y^t y^e may not be pſent amongest them. if ye associate yourefſes at ſacramēnte or ſervise y^t is contrarie to the unitie of Chryste his Churche y^e fall in ſcysme, y^t is to ſaye y^e be separated frō chryste his churche and beinge in that state (as ſayth St. Auguſtyne) although youe lead eū ſoe good a lyffe in the ſight of the worlde the wrathe of God hanghethe oū youe, & dienge in that state, ſhall lose the eſtaſyng lyffe in heavē. It is noe ſmale dāger to contynewe in Scysme, And ordenarilie no pſts in Englaſd haſte auctoritie to abſolve frō ſchysme, excepte he haue hys aūtoritye from the catholyke ſee by M⁹ docter Saunders & M⁹ docter hardynge &c. In the hollye Scripture we reade manye terrible examples, y^t may make vs affrayed to enter into ſchysme the ij ſonnes of Arō. because the offerd ſtrange fyre not appoyned leviticus for the pſte of God weare stroken wth ſodayne deathe. In what myſerable ſtate be pſtes in Englaſd? W^{ch} contrarie to the ordināces of the catholyke churche offer unto God ſvife & coſmion y^t is ſtrange, ſchysmatykal & hereticall.

Nu. 6. Also when Corā Dathā and Abyrō wold not be content wth the ministracō y^t Moyses and Arā offred to God but wold mynister & offer y^t w^{ch} the weare not appoyned to doe, Moyses by the commandemēt of God commāded al the people to ſeparete them

selfes frō the ministracōn & touche nothyng theareof and straight wayes God poured out hys vengens upon them & the that toke that schysmaticall kynd of ministracōn upō thē wheare swallowed up into hell on lyve, & the people that wolde not separate them selfes oute of there companie in the tyme of theare schysmaticall ministracō weare brente up in iij tentes to number of 2.50. O how terrible an example is this bothe to the M^oinfisters of this schysmatical servise dyvylisse and damnable coīnion & to the laitie that commethe to the same. And such as halte upō both parties God doth most abhorre. No mā canē serve ij cōtrarie M^oers. 3 reg. 1.
Saynt Paule exortethe not to drowe in Yoke wth the infidels but wth the faythful, for what sociatie ys unto lyght wth darknes, not onlie thē that be doers of evill be worthe dethe but the consenters theare unto S^t. Paule saythe noe truble, adv̄sitie, anguyshe imp̄soment, nor corporal deathe ought to seperate us frō the love 1 co. 4.
of God In Ecclesiastical hystories we read of as greate psecution & trial of the people as is nowe amongst other examples in triptita historia menſon is made yt suche as wolde not come to the Arriaris coīnion, weare put in p̄son the coīnion was brought to them, there mothes were opened wth styckes or Irons weamē had the pappes writhen of. Amongeste other theare was a constāt womā named Olimpias Who refusynge the Arians coīnion and beinge sore tormented therfore, she sayed lay onne my more punismēt for yt is not leyfull for me to dowe yt w^{ch} the godlie refuce to doe, the same answere ought to be mayed of the laytie now a dayes. there is not one of the old byshoppes nor goddlie p̄stes of god yt wylbe p̄sent at the schysmatical servyse or damnable coīnūio now used for the w^{ch} cawse I [they] have lost theare lyvinges some be in corporal p̄son some in exile & lyke good pastures be readie to suffer deathe in that cawse as yt is the dutye & office of the bysshopes to goe before theare flocke & to [be] ther leaders in matters of faythe in Religion, soe the clergie &

mat. 6.
2 co. 6.

laitie are bōnde to folowe theare examples, yf the entende to be ptakers wth the bysshoppes of the Joes of heaven, & thankes be to God A nūber & not onlie of the cleargie, but as well of the temporalitie bothe of them that be worshypfull & inferiors to them doe folowe theare byshopes constantlie, & wyl in noe wyse comē at the schysmaticall ȇvice &c. suche as frenqūethe the schysmatical ȇvice now used in the churche in Englande must eyther contemne them as found folysshe men y^t refuce to be p̄sent at servise or els theare owene consyentence wyl accuse them y^t ye doe nought in that the doe contrarie to the examples geavē them of the byshopes. I beseche youe cōsider al the dayes that youe haue to lyve in this worlde, although ye myght a thousandde yeares is but a momēt in cōparisoñ of the lyfie ev̄lastynge, what dothe yt p̄fethe a mañ to haue solace, pleasure, & prousperitie that cañ be wyssed in this worlde, when ev̄lastynge tormentes dowe folowe the same. for by much trowble & adv̄sitie we must enter into the glorie of God saythe the Scripture and as saynt Jeames saythe he that wyl flatter and dissemble wth the worlde ys enimye to God I pray yowe [hear] the comfortable p̄myse of ol̄ saviol̄ christ in his gospell who soe ever wyl confesse chrys̄te & the faythe of his spouse of the catholyke churche before mē he wyl confesse hym before hys father in heaven. And who soe ev̄ denyethe Chryst and his catholyke faythe before men, chrys̄te wyll denye before hys father in heaven, he y^t losethe hys lyffe for chrys̄te or the cathelyke fayte, shal fynde ev̄lastynge Joies. Ye that haue folowed me shal Christ saye shal seate upon the seates Joudgeinge the tribes of Israle. And at the daye of Judment chrys̄te shal saye ye be the w^{ch} have tairied wth me in my tentacons & adv̄sytyes. thearefore I dispose unto youe a kyndome y^t you maye eate & drynke upon my table in the kyngdom of heaven. Thus to cōclude youre good examples in the p̄myses may not be salvacō of ȳ one sowle but upon youre

examples dependethe the Salvaçon of a greate number of the symple that knowe not the ryght hand frō the lyft. Although this my rude letter Appeare hard sharpe bytter & sower, yet it is the trueth as I am psawaded in my consyens as I shal answere at the terrible day of Judgement and speakyng in goddes cawse I may not haulte nō disemble. What I wryte heare to youe I wold wysse S⁹ Rychard Mollineux S⁹ W. Norr[is] and other my frendes to be partakers not onlie to heare this my rude letter but to fowlow this consell although yt be symple & rudde yet I dout not but yt ys true as knowethe oū lord who ev̄ kepe youe & youres in healthe & prosperitie. Nouember 2 Anno 1566.

Yours ev̄ L. V.

Athanias. Who soev̄ wylbe saved affore al thynge in hart worde and dede he must kepe the catholyk fathe fermelie whollie & inviolate or els wthout doute he shal perishe to ev̄lastynge Payne thus saythe our crede.

Vaux seems to have confined his ministrations chiefly, if not exclusively, to Lancashire, where he found some dozen priests fit to act as his coadjutors. Circumstances were favourable to his mission, for apart from the fact that he was, to some extent, watering where Allen had planted, he found that Downham, the bishop of Chester, was exercising no very rigorous inquisition in his diocese. The results soon became visible. The situation in the next year, 1567, is thus described by Strype : "Religion in Lancashire, and the parts thereabouts, went backward : papists about these times showing themselves there to be numerous. Mass commonly said ; priests harboured ; the Book of Common Prayer, and the service of the Church established by law, laid aside ; many churches shut

up, and cures unsupplied, unless with such popish priests as had been ejected." (*Annals* I. pt. ii. p. 253.) Exact information about Vaux's movements, or of the state of feeling which he found prevalent among his friends, is wanting. Unfortunately, no Marian priest has left a journal, or letters, or such graphic descriptions of the details of missionary or prison life, as were written in abundance by Campion, Parsons, Rishton, and a host of seminarists of a later date. For the first twenty years of Elizabeth's reign the Roman Catholics of England can scarcely be said to have a history. Their records, in fact, began with the Jesuit invasion of 1580, or, at the earliest, with 1574, when the first priests entered England from Allen's Foundation at Douai. Meanwhile the only glimpses we can get into the homes of adherents to the old faith, or into the doings of the papal propagandists, are to be obtained from the reports of hostile commissioners or the reluctant confessions wrung from recusants upon their trials.

It was not long before the movement in Lancashire attracted the attention of the government. Zealous Protestants had already made complaints of Dr. Downham's negligence in visiting his diocese.¹ Mr. Edmund Asheton had warned the Bishop that a great confederacy of Papists was on foot. Several gentlemen, he alleged, had sworn they would not receive communion, attend

¹ The State Papers from which the following facts are drawn have been printed by Mr. Gibson (*Lydiate Hall*, pp. 193-213). Compare Strype, *Annals* I. pt. ii. pp. 258-60.

sermons, or go to church ; and if the Bishop did not stir himself, this confederacy would grow to a rebellion. Mr. Gerard, of Ince, one of the commissioners, and said to be favourable to Catholics, reported, in proof of the threatened danger, a speech of his own kinsman, Mr. Westby, who had avowed to him that “ he would willingly lose blood in these matters.” The letter of Dr. Sanders to Sir Richard Molineux and Sir William Norris was produced, and it was declared that in consequence of this letter Sir R. Molineux “ did make a vow unto one Norice, otherwise called Butcher, otherwise called Fisher, of Formeby ; and also unto one Peyle,¹ otherwise called Pyck (who reported he had the Pope’s authority), that he would do all things according to the words of the said letter. And so did receive absolution at Pyck’s hand, and did vow to the said Pyck that he would take the Pope to be supreme head of the Church.” Sir John’s three daughters, and his son John, are said to have made the same vow. (Strype, *ibid.*, p. 260.) “ The did goe past a vowe made, for the toke a corporall othe on a booke, as John Molineux gentleman, of the wodde did, and Robert Blundell of Inse, and Richard Blundell of Crosbye, and Sir Thomas Willamson, and

¹ This “ Peyle ” (*alias* Pyck) was probably the Rev. John Peel, whose arrival at Rheims is recorded in the *Douay Diaries*, May 12, 1576. He is there said to have laboured much for sixteen years past in England, reconciling men to the faith at the peril of his life, and to have come to the college at Rheims for a time to get fuller instruction in various and doubtful matters. He returned to England, November 2, of the same year. (pp. 104, 112.)

Sir Jeames Derwyne, and one John Williamson did take the like othe." (Holme's Letter : *Lydiate Hall*, p. 211.)

On February 3, 1567-8, the Queen sent a characteristic letter to the Royal Commissioners. She tells them she had heard "what secret and disorderly practices there be in Lancashire by the means of seditious persons under the colour of religion to draw sundry gentlemen and other our subjects in the same county from their duty of allegiance and all good conformity in resorting to churches where the sacraments and other Divine service are to be used according to the laws of our realm, and agreeable to the truth of Christian religion." She insists, therefore, that all suspected recusants be at once apprehended and examined. On the 21st of the same month another peremptory letter was despatched to the Bishop of Chester, containing a severe reprimand for his past negligence, and ordering him to proceed without delay on a personal visitation of his diocese ; "repairing into the remote parts, and especially into Lancashire," and to see and take care lest "obstinate persons having been justly deprived of offices of ministry be secretly maintained to pervert our good subjects which, in part of your diocese, as we understand, they have now of long time been." At the same time Edward Holland, the Sheriff of Lancashire, received a writ for the apprehension of "certen parsons who, having ben late ministres in the Church, wer justly deprived of their offices of ministery for contempts and obstinacy, be yet or lately have bene, secretly mainteynid in pryvat places,

in that our county of Lancaster (whose names are here subscribed), where they not onely contynue their former doings in contempt, as it seemeth, of our authorite and good ordres provided for an uniformitee, but also do *seditiously* pervert and abuse our goōd subjects to our no small greef." On the back of this document are endorsed the following names :¹

" Allen, who wrote the late booke of Purgatory.²
Vause, ones Warden of Winchester [Manchester].
Murrey [Murren]³ chaplain to Boner, late Bishop of London.

¹ The original draft of the writ is printed in full by F. Knox, in *Letters and Memorials of Card. Allen* (p. 21) from the Record Office, Dom Eliz. vol. lxvi. n. 32. The words in italics, *seditiously* and *or lately have bene*, are additions in Lord Burleigh's hand. Several writers, Simpson (*Rambler*, p. 403), Harland (*Lanc. Lieutenancy*, vol. i p. 25), and Gibson (*Lydiate Hall*, p. 186), probably misled by this document, have given wrong dates for Allen's visit to Lancashire, or have supposed that he was there with Vaux, and employed upon the same mission. But for the dates with regard to Allen see F. Knox, *Douay Diaries*, p. xxxii., and Mr. Heywood's admirable introduction to *Allen's Defence of Stanley*. On the other hand Mr. Heywood writes, "The secret visit of Allen to his native county, though a most important passage in its history, is almost unknown. The Roman Catholic interest thence owes its establishment in a vigor which for centuries enabled it to affect the destinies of Lancashire." These remarks apply with perhaps greater fitness to the mission of Vaux.

² *A defense and declaration of the Catholike Churches doctrine touching purgatory and prayers for the soules departed.* By William Allen, maister of Artes and Student in Divinitie; Antverpiæ, 1565.

³ John Murren, a learned man, appointed by Card. Pole one of the visitors of Oxford, parson of Ludgate and Chaplain to Bishop Bonner. He was committed to the Fleet in Feb. 1558, for preaching against

Marshall, ones dean of Christ Church in Oxford.¹ Hargrave, late Vicar of Blackbourne,² and one Norreys, tearing himself a Physitian."

The Bishop set about his Visitation accordingly in the

the contemplated changes in defiance of the prohibition, and was deprived in 1559. In the State Paper of 1561, already referred to, printed by Strype, (*Annals* I. i. p. 416,) he is thus described: "One Morren (or Morwen) late chaplain to Dr. Boner, wandereth in Cheshire, Staffordshire, and Lancashire, very seditiously. It is he that did cast abroad the seditious libel in Chester (that I suppose upon the burning of St. Paul's, London, anno 1561, which libel was answered by Bishop Pilkington)." The seditious libel consisted in the assertion that "God hath sent down fire to burn part of the church as a sign of his wrath." The name of "John Murren," priest, appears in a list of recusants at Manchester, in 1584, "condemned according to the statute for xii. monethes absence." (Dom. Eliz. clxvii. No. 40.)

¹ The name of Dr. [Richard] Marshall, Dean of Christ Church, Oxford, occurs in the "list of certain evil disposed persons which lurk so secretly that process cannot be served upon them," 1561. But he afterwards was in the custody of the Bishop of London, before whom he made a formal subscription to the new articles of religion printed by Strype. (*Annals* I. ii. p. 49, dated Dec. 21 [1563 ?].) He is said to have changed his religion three times. Strype supposed he died in custody very shortly after his submission to the Bishop of London, in which case the historian has either wrongly dated this submission, or Marshall, who was entertained as a Catholic priest in Lancashire after 1584 at least (see the confession of John Molineux), must have changed sides a fourth time.

² James Hargreaves, instituted Vicar of Blackburn, Oct. 24, 1555, on the presentation of Philip and Mary, was deprived for adhering to the old religion, and John Hylton was substituted in his place June 18, 1563. Hargreaves is returned, in the Bishop of Chester's list of 1576, as "obstinate," and in 1584 he was one of the priests imprisoned in Salford Fleet. (*Lanc. Lieut.* I. p. 26; *Lydiate Hall*, pp. 209, 237.)

summer of that year, and on November 1st was able to make a very favourable report of his proceedings to Cecil. He had visited his whole diocese "oftenth above vi. score myles," and had "found the people very tractable and obedient, and no where more than in the furthest part bordering upon Scotland." All the gentlemen examined, with one exception, that of Mr. Westby, had promised complete submission. They had, however, been bound over in their recognisances in the sum of 100 marks for their appearance from time to time. Much of the good done was due to the excellent preaching of Alexander Nowell, Dean of St. Paul's, who had come into the county for that express purpose. The Bishop was hospitably entertained by all the gentry, and would, he tells us, have suffered much from the extreme heat if he had not received great courtesy from them.

The formal report of this royal inquisition, the interrogatories put, and the answers severally made to them before the commissioners, are on record in the very interesting documents which accompanied the Bishop's letter. On July 31 eight recusants, Francis Tunstall, John Talbot, John Westby, John Rigmaiden, Edward Osbaldistone, Matthew Travers, John Townley, and John Molineux, appeared before the Earl of Derby, the Bishop of Chester, and six other commissioners, in the dining hall at Lathom. The articles objected against them were (1) that they had not repaired to their parish churches to hear the Divine service; (2) that they had

not within the past twelve months received the holy sacrament; (3) that they had received into their houses "certeyn Priests wh^{ch} for contempt and evill opinion they beare toward religion and the forme of publique prayer, and administeringe the sacrament according to the booke of comm prayer by plement established, have refused the mynistry and spoken against the said booke, and theym have frendly entertayned and succored wth food, money, lodginge and other necessaries, or at least some one such priestes."

The names of the persons referred to are subscribed as follows :

Allen	M'Shall	Dan Banester
Murren	Poole	Nicholas Banester ¹
Vause	Tho ^o ffrench	Henrie Crane
Hargreaves	Ran ^o Sidhall	Ashbrook

The first five had been already named in the Queen's writ. Poole is Peyle or Peel, of whom we have heard before.² Of the eight persons presented for recusancy,

¹ "Nicolas Banister, late schoolmaster at Preston : to remain in the county of Lancaster, the town of Preston in Amaunders always excepted. An unlearned priest." (State Paper, 1561 : Strype, *Annals* I., vol. i. p. 415.) Two Marian priests of the name of Banister are mentioned in a list of "Names of such as are detected for receipting of Priests, Seminaries, etc. in the Countre of Lancaster," under date of 10 Sept. 1586:— "Jane Eyres of Fishwicke widowe receipte the Sr Evan Banister, an old Prieste. Sir Richard Banister an old Prieste is receipted att the howse of one—Carter nere to Runcorn bote." (E. Baines's *Lancaster*, vol. I. p. 542.)

² Compare the answer of John Molineux.

four, viz., Tunstall, Rigmaiden, Townley, and Molineux, declared upon oath that they had commonly attended the church services within the specified time, but, with the exception of Molineux, admitted they had not received communion for the past twelve months. The rest had neither received communion nor attended church. Their answers on the third count make known to us some, at least, of the houses frequented by Vaux. It is, however, curious that the commissioners should not have been aware that the two most notable persons on their list were already well out of their reach beyond seas. Allen was at this moment busy with the establishment of his college at Douai, which he entered on Michaelmas day, and Vaux had settled down again with his pupils at Louvain. The statements of the respondents, indeed, imply that the visits which they received from these priests were not of a recent date.

Francis Tunstall answers that "one Vawse a priest came to the ſpondent's house in some laſt and not ſince and this ſpondent taking hym to be ſuſe a p'ſon as he wthowt offence of law miſt have lodged, gave hym enterteynment there for the ſpace of one night and a day or there abouts."

John Talbot confefſed that "one of theym named in the ſaid article, James Hargreaves, hath bene at his house about two yeres agoe laſt paſt, and not ſithence."

John Westby allowed that "Will^m Allen hath diſ'tymes been at his house whom he toke to be no ſuſe p'ſon as in the ſaid article contayned, nor thought it any

offence in law to lodge and kepe company wth hym, being his kinsman at the third degree."

John Rigmaiden had not entertained or relieved any priest.

Edward Osbaldiston "saieth that he hath bene in company wth ffrenche and some others of theym named in the article."

Matthew Treves or Travers "confesseth that one Asbrouge and one Smithe and others as he toke of the ould religion have sondry tymes been at this exaiants house, but this exaiant saieth he toke it no offence in law to relieve any of theym, and the cause of his lodginge theym was that Smith is this exaiants kinsman and in company of hym came the same Asbrouge, for wh. his offence he submitteth himself."

John Townley says that "Henry Crane, Clerk, hath contynued in this ſpondent's house by the ſpace of ſixte yeaſes, and ſerved the cure of Padeam for the ſpace of iiiij of the ſaid vi yeaſes, and gave out the ſaid cure for what cauſe the exaiant knowes not, but as the ſaid Crane reporteth to this exaiant ſo he gave out the ſame because he is ſickly and weke." Also "James Hargreaves, Clerk, was at his house about an yere now paſſed to this respondent's remembrance and there was lodged for a knight."

John Molineux allowed that "Vawſe, Murren, M'ſhall, Peele, Aſhbrooke, Priests, have bene at his house and there have been enterteyned for a night or two or a meale or two, ſome wthin the ſpace of iii yeres, ſome wthin the ſpace of theiſ two yeres now laſt paſt and ſome ſithence

sev'allie to his remembr. And also one Foster a scholler of Oxford, and one Allen in one like sorte."

The Commissioners report that all the gentlemen presented before them "with great humbleness" acknowledged their offences, and promised hereafter to conform. They do not even make an exception, as the Bishop does, in the case of Mr. Westby, who, perhaps, had relapsed in the interval between the meeting of the commission in July and the date of the Bishop's letter in November. It was the pleasure of the commissioners, therefore, to treat them "with great lenity," and they were dismissed after entering into bonds for their appearance when called for, and after receiving strict orders to attend their parish churches, to receive communion on the All Saints' day following, and regularly three times a year afterwards, and to abstain from harbouring or relieving "any of the wilful persons subscribed."

Such, however, was the impression produced by the Lancashire visits of Allen and Vaux that the prohibition to have any dealing with these dreaded emissaries of the Pope was repeated, long after their departure from the country, as a permanent formula in the proceedings of the commission. Thus in April 7, 1570, when William Singleton, of Brockall, a recusant confined in the North Gate Prison, Chester, obtained leave to go home for a few weeks on account of his health, it is solemnly set forth, among the many conditions upon which the permission is granted, that he is not to "lodge, receive, entertain, or relieve with meat, drink, clothes, or

money any priests, especially Vaux, Allen, Hargreaves, Murrin, etc., that have refused the ministry or forsaken their cures, or are vehemently suspected to be of unsound religion.”¹

The condition of Catholic affairs in the North had, however, by this time undergone a great change. In the autumn of 1569 the Earls of Westmorland and Northumberland had risen in arms egged on by Dr. Nicholas Morton, who, like Vaux, had gone into England with authority from Pius V. to give faculties to the clergy, but with another commission which gave a very different character to his proceedings. He announced the forthcoming excommunication and deposition of the Queen, and promised to the rebels the aid of the Pope and the king of Spain. In the beginning of 1570 the bull was published and stuck up by Felton on the Bishop of London’s gate. It is noteworthy that none of the Lancashire Catholics were implicated in the rebellion, and it may be inferred that neither Allen at this time, nor Vaux, relied upon political intrigue to further their

¹ Gibson, p. 212. Among the *Cecil Papers* (clx. 15: *Calendar*, p. 575) is a document calendared under the year 1571, with the heading “Burghley’s Notes on State of Lancashire and Cheshire.” It contains a list of names of persons “devoted to the Earl of Derby,” then suspected of favouring recusants, and amongst five “preachers” appears, strangely enough, the name of “Vaux y^t was of Māch Colledg.” But in the report of the commission referred to in a previous note (p. xxi), Vaux and Allen are properly described as being at that time (Sept. 22, 1570,) fugitives beyond the seas. Allen had in fact, as we have seen, left the country before Vaux entered it.

religious aims. Indeed the absence of any charges of actual treason against the Lancashire recusants examined in 1568, or against the priests by whom they had been influenced, is significant and creditable.

It may be presumed that Vaux returned to his office of schoolmaster at Louvain some time in 1567, for his *Catechism*, printed there in that year, was written expressly, as he intimates, for the benefit of his scholars; and the book was not written before his journey to Rome, for it was the usage and example of the schools, visited by him in the course of his travels, which prompted him to compose it. The events of 1569-70 brought from England to Louvain a fresh batch of Catholic refugees, chiefly laymen, who had fled thither to escape the penalties of their participation in the Northern rising. Many of Vaux's old friends had, before his return to Flanders, gone at Allen's invitation to Douai. Perhaps a change had come over the exiles which drove the ex-Warden, now in his fifty-fourth year, to seek for the peaceful life of the cloister to which he had, so he tells us, inclined from his youth. In 1572 he was received as a guest of the canons regular of St. Augustine, in the monastery of St. Martin, their house at Louvain. After a few months residence with the monks he petitioned to be received into the Order in a letter which, after being long preserved in the archives of the monastery, passed with a number of other valuable papers from the same source into the hands of M. Edward Van Even, Archivist at Louvain, where they were examined by Mr. Simpson,

upon whose transcripts and translations we must rely for all that concerns the monastic period of Vaux's career. His touching and modest letter addressed to the Prior ran as follows :

May it please you to understand, reverend father, that I Laurence Vaux, an English priest, exiled from my country for the Catholic faith, and now in the fifty-third year of my age, have a great desire to enter the order of the canons-regular, to take the habit and to make the profession according to the rule of St. Augustine and your constitutions, and to remain in the order till my death provided I can obtain your consent. Therefore I humbly beg your leave and favour. Moreover you must know that this request comes from no sudden motion, but from long deliberation ; for from a boy my mind has been always attached to your religious order, though hitherto I have had no opportunity of entering it ; nor did I ever petition for admission before I came to the monastery of St. Martin, at Louvain, where for some months I have lived with the fathers who have seen my disposition and proved my abilities. The holy conversation of the prior and convent makes me every day more anxious to become a religious : but I do not wish to put others to inconvenience for my convenience ; therefore if it can be done without damage or loss to your order, I beg that you will grant me permission to take the habit and make my profession in the aforesaid monastery. By me Laurence Vaux.¹

He was clothed with the habit as a novice on St. Lawrence's day, August 10, 1572. His friend, Thomas Goldwell, the deprived bishop of St. Asaph, who had settled in Rome, and was for some years dean of St.

¹ For the original of this letter, with autograph signature, see Appendix.

John Lateran,¹ wrote to him a congratulatory letter on the occasion, reminding him that the order, which he had embraced, “dated from the time of the Apostles, before St. Augustine, who reformed it, and that it was held in such esteem that eight successive popes were elected from it, including our countryman, Adrian IV.”²

After a noviciate of nine months Vaux was admitted to his profession, May 8, 1573. But before taking this

¹ Goldwell was one of the twelve witnesses who gave evidence against Elizabeth in the judicial process instituted by Pius V. before he promulgated his sentence of deposition. The bishop died at Rome, April 3, 1585. (See *The Last Survivor of the Ancient English Hierarchy*, by F. Knox, in *The Month*, vol. vii., 1876.)

² The letter, or a portion of it, was printed by Molanus (*Annales Lovan.*, lib. v. c. 34) in his brief account of Vaux: “Laurentius Vaus, Anglus, Sacrae Theologiae Baccalaureus, Canonicus Salisburiensis, Magister sive Praeses (quem nos Decanum vocamus) Mancestriensis Collegii, anno ætatis suæ LIV habitum Canonicorum Regularium in hoc monasterio assumpsit in die Sti Laurentii, anno 1572. Scripsit ad eum ex Roma Episcopus Asaphensis: ‘Charissime pater Laurenti, libenter audio te non solum reliquise dignitates et possessiones propter Catholica-
cam fidem in Anglia: verum etiam in ordinem Canonicorum Regularium te nuper esse ingressum. Iste vester ordo fuit a temporibus Apostolorum ante S. Augustinum, qui eum reformavit. Et tantæ fuit æstimationis quod ex illo Religionis ordine octo fuerint successivæ electi in Summos Pontifices, inter quos fuit Hadrianus IV. Anglus, conterraneus noster. Quinque annis sub Pio V. præfui Eccl. S. Joannis Lateran., quæ fuit quondam mater et prima totius mundi in vestro Religionis ordine. Ibi inveni multa antiqua monumenta in laudem vestri ordinis et Privilegia multa vestro ordini concessa.’”

The fact here stated by Molanus, and repeated by Paquot, that Vaux was a canon of Salisbury, is not noticed by Pitts, Wood, or Tanner. In Canon Jones's *Fasti Eccl. Sarisb.* (p. 403) “Nicholas Vause” (so in Capon's register) is entered as holding a sub-deacon prebend of small value, Nov. 6, 1556–Oct. 25, 1559.

step he took care to provide for the safe custody of the property which he had removed from Manchester, "until such time as the college should be restored to the Catholic faith, or until Catholics should live in it."¹ For this purpose, he appeared before a public notary, and in presence of Cuthbert Vaux, Laurence Webbe, and the Prior of his convent, as witnesses, he executed his Will disposing of all his goods and charging his executors, Dr. William Allen, Dr. Wilson, and Thomas Bozley, with the obligation of recovering the various deposits belonging to the College, which are described in detail, and of making restitution of them, in case of the above-mentioned condition being verified. Annexed to this is another notarial instrument, drawn up by the Prior, in the presence of the same witnesses, acknowledging the receipt of a portion of these deposits. From these documents we learn that, besides hiding away the archives and other property of the College in the hands of friends in Lancashire, Vaux had contrived to carry off to Louvain some valuable vestments and church plate. These, with the exception of a thurible, handed over by him to the care of Margaret Clement,² mother superior of the Ursuline Convent, in

¹ The original papers connected with this curious transaction are now in the possession of M. Van Even, at Louvain. They will be found printed in full in the Appendix to this Introduction, from transcripts which were made for Mr. Simpson, and which now belong to the Rev. Augustus Jessopp, D.D., Rector of Scarning, to whose kindness I am indebted for their use.

² She was aunt to Dr. Cæsar Clement, Dean of St. Gudule's, Brussels, and Vicar-general of the Spanish army in Flanders. She was elected prioress in 1569.

Half-Straet, Louvain, went to enrich the sacristy of St. Martin's. The Prior received a gilt chalice, paten, and spoon ; a silver thurible, parcel gilt ; a gilt monstrance, with a reliquary, ornamented with jewels, and containing relics of St. Martin and other saints ; a silver gilt pax, with images of Christ crucified, Mary and John, and with coats of arms beneath ; also a cope and chasuble, and vestments for deacon and sub-deacon of red silk interwoven with gold. The chasuble had on it images of Mary and other saints, with an inscription in English : *Praye for the soul off Huogh Oldham.*¹ The cope had a similar inscription.

The property left with Mr. Standish is described in the Will : a silver vessel for holding chrism, with images of the twelve apostles round it ; four silver gilt washing basins ; a candlestick, a cross, thurible, and image of St. Peter, all silver gilt ; a silver parcel gilt monstrance, with relics, two silver bells, one gilt ; a cruet of silver, two little silver crowns, and a pax ; also four vestments for mass, of violet silk, very precious ; two other chasubles, one of violet silk, and the other of green, and two copes of green satin. Finally, we have the explicit statement, that "all the deeds, muniments, and letters belonging to the said College, were placed in a little box, and left with the said Mr. Standysse."² A codicil, which Vaux kept in his own hands, is unfortunately missing.

¹ Hugh Oldham, born at Oldham, near Manchester, Bishop of Exeter, 1504-1519, founder of the Grammar School of Manchester.

² It will be observed that the books which Dr. Wroe saw in the house

In 1577, the Prior, Paul Van den Bossche, left the community of Canons Regular, to enter the more austere order of the Carthusians. The choice of a successor seems to have been a matter of no little trouble to the monks. There was a contention, says their chronicler, among the brethren as to who should seem the greater. Some were in favour of Vaux, but it was thought, apparently by the opponents of his election, that under his rule St. Martin's would become another English Seminary, or a place of refuge and training for English exiles and missionaries.¹

“After a time,” writes Mr. Simpson, “this state of

of Mr. Standish, and which were said to have been bequeathed to the family by Vaux, are not mentioned in the Will; nor can the “silver gilt paten, inlaid with pearls,” and the “very fine wrought pixis of plate” be identified in these lists.

¹ The following is an extract from the *MS. Chronicon Martinanum*, giving an account of the affairs of the monastery at this time. The chronicle was compiled in the last century by James Thomas Bosmans, prior of Putte and secretary of the congregation of Windesheim, who died March 26, 1764: “Turbato itaq’ ob obitum prioris conventu, etiam contentio quadam facta est inter fratres, quis eorum videretur esse major; alii namq’ hunc, alii istum præficere volebant, nonnulli etiam P. Laurentium Vaus Anglum in Priorem cupiebant et promovere conabantur, a qua dignitate nec ipse a quibusdam ideo abhorrere dicebatur, ut plures Anglos, qui ob Catholicae religionis professionem persecutionem in patria passi ab eâ exulebant secum in Monasterium posset recipere et ita Monasterium quasi Anglorum Seminarium efficere [margin: Coenobium nostrum in seminarium pene erectum Anglorum]—interim sic Prioratu vacante, temporale monasterii regimen adeo felix esse non poterat, utpote etiam discordiis et novarum rerum studio inter Belgarum principes anno 1577 flagrantibus, et omnibus fere civitatibus milite præsidario, eoque paupere, ac sine stipendio fere merenti, infestis.” (Vol i. p. 270.)

uncertainty was terminated by the election of Augustine Baesten, of Sichem, then prior of Croix-à-Lens, who was conformed July 18, 1578. At the same time, probably, Vaux was made sub-prior, in which office he continued till Midsummer, 1580, when we read that he exhibited to the Prior an English letter, written by Dr. Allen from Rheims,¹ to call him into France, in order that from thence he might, according to the Pope's command, pass over to England with the blessing and leave of his prior." He was allowed to depart on 24th June.²

It was to take part in no insignificant enterprise that the old man was thus suddenly summoned from his cell. His influence and experience were needed to give additional weight to a new missionary expedition on a large scale projected by the Pope, Allen, and the Society of Jesus. Allen had just returned from Rome, elated with his success in persuading the Jesuits to come to the aid of his seminarists. Gregory XIII., moreover, now that Watson, the bishop of Lincoln,³ was the only survivor of the old hierarchy in the country, had consented to send the aged bishop of St. Asaph upon the mission, with the

¹ The college migrated from Douai to Rheims in 1578, and returned to Douai in 1593.

² Laurentius Vaus, Anglus, ac domus sub-prior, ostensis v. priori literis anglicanis, quibus eum in Franciam evocabat Praeses Anglorum Collegii Remensis ut ex mandato Summi Pontificis inde in Angliam proficiseretur, cum Prioris sui benedictione et licentia, ipso S. Johannis festo eo abire permissus fuit. (*Chronicon*, p. 300.)

³ Watson, who had been in custody for nearly twenty years, was in 1580 removed to Wisbeach Castle, where he died, September 27, 1582.

powers of an Ordinary for all England. About a hundred young priests from Douai and Rheims had indeed entered the country in small parties since 1574, but they do not appear to have met with any great success. It must be remembered also that the bull of Pius V., deposing the Queen and excommunicating all Catholics who should presume to obey her, had led Parliament to retaliate by the penal statutes of 1571, whereby it was enacted that anyone bringing into the realm a bull, writing, or instrument from the Pope, or giving or receiving absolution by his authority, should suffer death as a traitor; and that any one who should import *Agnus Dei*, pictures, crosses, beads, or anything blessed by papal authority should incur the penalties of *præmunire*. Blood, too, had at last been shed. Cuthbert Mayne, "the proto-martyr of the seminaries," formerly an Anglican clergyman, who was indicted for having in his possession a papal bull and an *Agnus Dei*, and for having said mass and denied the royal supremacy, was executed at Launceston, in the 20th year of Elizabeth's reign, 29 November, 1577. John Nelson, another priest from Douai, and Thomas Sherwood, a lay student from the same college, were executed in the February of the following year for denying the Queen's supremacy and calling her a heretic. It was under these circumstances that Allen turned for help to fresh allies as a forlorn hope, and organised the expedition, which was to be headed by Parsons and Campion on the one side, and by Goldwell and Vaux on the other.

In the spring of 1580 the two Jesuits, who were both recent converts from Oxford, started from Rome upon their mission. They were accompanied by four old priests, who had belonged to the English Hospital, and several young priests and students from the newly-founded English College at Rome. Goldwell took with him Dr. Morton, the penitentiary of St. Peter's, the instigator of the Northern rising. They were all to meet at Rheims. In England the members of a Catholic club, organised by George Gilbert, a rich young man just converted from Calvinism by Parsons, were ready to receive the missionaries, provide disguises, horses, and lodgings, and, at the risk of life, act as their guides or servants. Meanwhile, the Pope had not neglected in this new crusade to avail himself of temporal arms. Dr. Sanders, who had in 1577 urged upon his friend Allen that "the state of Christendom dependeth upon the stout assailing of England," and that the Pope would give him [Allen] 2,000 men whenever he required them,¹ had gone as nuncio into Ireland with a detachment of papal soldiers, and with a brief dated May 13, 1580, giving a plenary indulgence, such as was given to the Crusaders, to all who should aid in his expedition. The Queen on her side had made her preparations to meet the enemy. She understood that there was a league against her formed by the Pope, the king of Spain, and other Catholic princes, and she naturally looked upon these missionaries

¹ *Cal. State Papers: Dom. Eliz. cxvii. 13.* Printed in *Letters and Memorials of Allen*, p. 38.

as their secret agents, coming to enforce the doctrine of the bull, and to make rebels of her subjects. Spies had kept her well informed of the movements going forward among the refugees. She had the names of all who had left Rome upon the present enterprise, and even the portraits of some among them. The seaports were guarded, and suspicious persons strictly searched.

Vaux arrived at Rheims, to receive his instructions and faculties from Allen, a few weeks after the Jesuits and the greater part of their companions had, by different routes, and after many adventures, effected an entrance into England.¹ He, however, found at the College the Bishop of St. Asaph, who had been compelled, after serious illness, to abandon the attempt to cross the seas, and was now about to return with Dr. Morton to Rome. After spending a week in their company Vaux, on the 1st or 2nd August,² left Rheims on his bold venture with Mr. Tichborne, and another companion whose name is not known.

Of his arrival at Dover, his capture at Rochester, his examination and imprisonment, we have two accounts; one, in a very interesting letter, written by Vaux himself from his prison at Westminster to the Prior of St. Mar-

¹ Julii die 24, ni male memini, venerunt Lovanio pater Vaux monachus et D. Parkinsonus licentiatus in sac. theol., qui ad communia nostra sunt admissi. (*Douay Diary*, p. 168.) Fathers Campion and Parsons had left Rheims on the 7th of June. (*Ibid.*, p. 166.)

² “ 2 Augusti . . . eodem die pater Vaux et M^r Tichborne versus Angliam profecti sunt.” (*Diary*, p. 168.) But, according to Vaux himself, the 1st.

tin's, dated October 20; and another in a letter from a correspondent, not named, which was received at Rheims, September 18, and incorporated in the Diary of the College.¹ The Diary contains several particulars omitted by Vaux, especially with regard to his discussion with Aylmer, the Bishop of London, but there are some apparent discrepancies between the two narratives. It will be seen that Vaux describes his betrayer as a Frenchman, who pretended not to understand English, while the Rheims correspondent speaks of two betrayers, and remarks that it was a subject of special grief to Vaux that they were both natives of his own county. The old man, again, is silent regarding any ill-treatment received by him at Rochester. He simply says that he was listened to kindly by his examiners there, and that they reported favourably of him to the Council. According to the Diary he was at first insulted, and made to stand for a long time in his shirt only, while in the search there were found in his clothes his rosary beads and a couple of pictures on linen. But more striking is the contrast between the complaints made in the Diary of the hardships endured by Vaux at Westminster, and the manly account of his situation given by the prisoner himself; the one suggesting that the fare was poor, that all conversation was impossible, save rarely and timorously in the absence of the warders; the other writing cheerily of his tidy rooms and soft beds, the charming prospect from

¹ P. 170. Compare Mr. Foley's *Records S. J.*, vol. vi. p. 713, where, in a short notice of Vaux, the substance of this Rheims letter is translated.

his window, the excellence of the beer and wine, the capital dinners, at which all sat down together, and where “nothing is heard among us but what is Catholic, pious, and holy.” Vaux’s letter is as follows :¹

My Reverend Father,—That I am so late in writing is not from want of love ; I have at last an opportunity, so I will tell you all my adversities and tribulations from the 1st August to the present day, into which I fell while I journeyed towards my appointed country. I was intercepted, and taken 140 miles on this side of the post assigned to me. I will briefly give you the summary of the whole affair. On the 1st August, with two companions, I started from Rheims towards England, and on the eighth day we arrived at the port of Boulogne, and hired a ship for England ; but for four days we had to wait for a fair wind (for it blew from the west, and was contrary). On the fourth day about noon, it changed to the south, and, being good enough, we went on board, and in four hours reached England, and landed at a port called Dover. When we had entered an inn there, the mayor, with some gentlemen, came to us to ask who and what we were ; then, after hearing our answers, he commanded ourselves and our baggage to be searched in his presence, for fear we might have letters or other unlawful things about us (for he had a command from the queen to keep strict watch on the ports) ; but, thank God, no letter or other unlawful thing was found. So pledging us in a glass of excellent wine, he left us free to go wherever our business called us. We had there a merry supper, and at dawn next day we hired horses to Canterbury, sixteen miles ; at Canterbury we ate and drank, and then hired fresh horses for Rochester, twenty miles further. But woe is me, in

¹ The translation is Mr. Simpson’s. The original Latin transcribed by him from the copy preserved in the *Chronicon Martinianum* (vol. i. p. 270), will be found in the Appendix.

the meantime we had been betrayed by a Frenchman, who had come in our company from Boulogne, and who pretended not to understand a word of English ; but he suddenly gave us the slip, without bidding us farewell, at Canterbury, and went stealthily to one of the Queen's council who dwelt there, before whom he accused us of all he had seen and understood. The councillor, therefore, sent post haste after us, and apprehended us in Rochester, after summoning the mayor and other officials. They first took us as prisoners to the governor¹ of that county, who treated us very honourably both in deeds and words, listening kindly to my reasons, and so wrote favourably in my behalf to the queen's council.² The fifth day afterwards the secretary of the queen's privy council was sent to us with sixty interrogatories in writing,

¹ Sir William Brooke, Lord Cobham, was Warden of the Cinque Ports, and Lord Lieutenant of the county. Mr. Thomas Vane, of Bardsell, in Tudely, was High Sheriff for Kent in that year.

² Jam urbem Roffensem ingressos . . . duorum hæreticorum opera coram prætore ejus urbis adductos fuisse et jam secundum scrutinii seu explorationis examen subiisse, senemque omnibus ad camisiam usque vestimentis exutum diu stetisse, tandem in secretioribus vestium partibus orbes rosarii inventos esse et imagines duas in bysso depictas. Tum vero male monachum affectum contumeliis hospiti suo traditum, in cubiculo aliquo tanquam carcere in diem sequentem conservandum, quo tamen onere cum Tichborne socio itineris partito et communicato usus est fortasse leviore. Postero die coram nobilissimo quodam barone (marg.: D. Cobham.) et altero nobili (marg.: M^o Vane) ejusdem comitatus vicecomite sistendi producuntur. Quos illi ita reprehendebant ut M^m Tichbornum verbis paulo acrioribus castigarent senem vero humanissime sunt affati.

The Diarist adds that Lord Cobham and Mr. Vane apologised to Vaux for what had befallen him, explaining that on account of the turbulent times it had been necessary to give strict orders at all the seaports that no one should pass without examination, and assuring him that he had nothing to fear, but was merely required to wait a few days for further instructions from the Privy Council.

who examined us separately on the same, and wrote down our answers. But to some theological questions I refused to give him an answer because he was a layman, and so he departed. On the eleventh day after, we were brought before the Bishop of London, who proposed to me the same theological questions ; after three hours spent in talking, because I would not agree with him, he committed us to the prison in Westminster Close. There is here a beautiful monastery of ancient foundation and construction, endowed with vast revenues by most generous kings. The glorious church with other fair buildings of hewn stone, still remains in its pristine beauty ; but the abbots and his monks are changed into a dean and secular canons, with cantors and singing men. Divine service is celebrated every day after their manner in the said church ; I can hear the singing and organ in my cell. But to be brief. When I was taken to the prison-hall, I found there no small number of prisoners,—nobles, priests, women, gentlemen, and lay people,—all shut up for the Catholic faith.¹ They congratulated me on my arrival. We have soft beds, rooms tidy enough, where we can read our hours, say our prayers, and study. From my room I have a charming prospect, from one window towards the south, and from the other towards the north. Twice a day we all go down to the dining-room, and there sit down together to table. We are very well treated for diet, having many dishes, both boiled and roast. We always have the best white bread, and capital beer and wine.²

¹ So the Diary : *Ad carcerem . . . qui captivis abundat et multis et bonis ; quorum primus Townleius est, vir sc. nobilis, deinde M^{ra} Heth fæmina nobilis, ejusque filia, multi præterea gravissimi et optimi sacerdotes, multi valde pii laici.*

² The prisoners were also allowed to receive presents from their friends according to a prison certificate dated November 21, 1581 : “A Note of all things that have bin geven to the prisoners at the Gatehowse in Westm^r from the xxvth daye of October untill the xxjth daye of November.

Nothing is heard among us but what is Catholic, pious, and holy.¹ The daily expenses of the table are ten stivers [pence] a-day,—four for dinner, four for supper, and two for our beds. A maid makes the beds and sweeps the rooms. So I remain a prisoner, but well content with my state: we hope for better things at last. The Jesuits prosper. Farewell, and pray for me. In haste, 20 October, 1580. Salute in my name, I beg of you, Reverend Father Paul, Vlimmer, Simon, Peter, the procurator, and my dearest Gregory, and all the rest. Humbly asking the help of their prayers, I subscribe myself, yours most humbly,

LAURENCE VAUX, canon-regular.

In the State Paper Office (Dom. Eliz. vol. clxv. No. 18), there is a document containing a number of questions set in writing before Vaux by the secretary of the Privy Council. They could not, it is true, be reckoned as sixty

Brought To Pollidor Morgan the 5th daie of November by Robert Lidgard his brother A legge of mutton and three pyes a bottell of wyne. Brought to Pollidor Morgan by Robert lidgard the xxixth daie of November iiiij pyes on Legge of Mutton." (Dom. Eliz. CL., No. 65.)

¹ The Diary on the contrary: "Neque vero iis qui in cubiculis finitimus commorantur, mutua licet nisi raro et timide, custode et servis ejus absentibus, exercere colloquia. Et eleemosynæ, propter crescentem indies catholicorum multitudinem carcere inclusorum, vix non dico omnibus, sed vel plurimis illorum suffecturæ videntur. Hæc etsi singula bono seni per molesta videri poterunt, auxit tamen dolorem ejus quod duo qui eum tam malitiose persecabantur, et uxor præterea custodis, in eodem quo ipse Angliæ comitatu nati sint."

The writer says there was also a fourth enemy, who, if possible, excelled these in malice, and who was of Vaux's own kindred, so that it might truly be said of him, "inimici hominis domestici ejus." Yet the courageous old man (he adds) "declared he would rather die the vilest death than deny the least article of the faith." The keeper of the prison, whose wife is here referred to as a Lancashire woman, and unfriendly to Vaux, was Morris Pickering.

in number, nor could Vaux correctly describe any of them as theological, and, as on that ground, giving him a plausible excuse for refusing to answer them to a layman. But the questions afterwards put by the Bishop of London were of a decidedly theological character, and since, according to Vaux, the bishop did but repeat the same questions which had already been proposed by the secretary, we may suppose that the document is incomplete. The written interrogatories were, in any case, sufficiently embarrassing, and there is little wonder that the answers, which, unfortunately, are not on record, should have been found unsatisfactory. It would be curious to know the true answer to the last question on the list. The searchers at Dover evidently sought for something more than the beads and pictures said to have been found on him at Rochester.

1. Imprimis of what age, arte, condicon or calling he [Vaux] is, where he was borne, how longe he dwelte there, and where the place was of his aboade in Englande ?
2. Item how longe it is sithence he went over Sea, and whether he hathe ben in England since he went over first, and in whose companie he was ?
3. Item whether he went over wth Licens or wthowte and by whose meanes he obtayned licens to passe.
4. Item in what Countrie or place he hath ben most resident beyonde the Seas, and howe long he hath remayned there, and to what ende he applieide himself.
5. Item what mainetenance or exhibic'on he hathe or had during his being over and by whome the same was ministered and for what consideracon it was doen.

6. Item what acquaintaunce he hath wth anie Englishe man beyonde the Seas.

7. Item being professed in Relligion what things he hath brought over wth him and whether they be not consecrated after the popes manner, and whether they be not sente to some p'sonnes as their fautors and frends or for what other purpose he brought them wth him.

8. Item whether he hath not vsed anie of them since his arrivall or bestowed anie of them vpon anie bodie [and what is the chiefest cause of his returne at this time: *Cancelled in Orig.*] since his coming over, and to whome it was and what it was.

9. Item from whence he nowe cam, and whither he is nowe bounde and what is the chiefest cause of his returne at this time.

10. Item where and at what Porte he came a lande, and what other p'sonnes landed in his companie.

11. Item what privey token, secrete aduertisement, or other instruction either in writting or by woerde, he hathe or was willed to doe to anie p'sonne wthin this Realme, and to shewe what the same is and to whome.

12. Item what acquaintaunce he hath wth Tichborne and howe long the same hath ben. where they first mett and whether Tichborne be a Priest or of anie other orders or not.

13. Item whether he knoweth anie of Tichborne's kindred, whoe they be, and where they dwell, and of what calling or name they be, and howe long the said Tichborne hathe ben over.

14. Item whether he knoweth whose apperrell the same is that was brought over in the tronck, and to whome it was sent.

15. Item what moved him to saie after he was searched at Dovor though they have searched me yet have they not funde that a they sought for. and what those things be.¹

The Bishop of London, according to the Rheims cor-

¹ Printed in *Church Goods*, pt. i. p. 35.

respondent, urgently and persistently pressed upon Vaux the acceptance of the Queen's ecclesiastical supremacy. The old man in refusing quoted the text, *Spiritus Sanctus posuit episcopos regere ecclesiam Dei*. Aylmer retorted with the injunction of the apostle, *Obedite præpositis vestris*, etc., and when Vaux gave what he considered to be the genuine sense of the passage, the bishop turned the conversation, and eventually made a discovery which proved fatal to his victim. "What relation are you," he asked, "to that Vaux who wrote a Popish Catechism in English?" The monk admitted the authorship, and the bishop insisted that the book contained heresy.¹ "Not so," replied Vaux, "for, before it was sent to press, it was examined by very learned Catholics, and I know that it contains nothing alien to the Catholic faith." Aylmer then asked some questions about foreign politics, and was about to put an end to the interview, when Vaux begged for his liberty. He urged that, at least, he might hope from the bishop less barbarous usage than that to which monks and nuns were subjected at the hands of English soldiers at Mechlin, for, if soldiers are by their profession cruel, the bishop surely should make profession of mercy and gentleness. "What!" answered Aylmer, "when I have but just sent to gaol Throckmorton and another, both rich men and of gentle blood, the latter with a

¹ Hollinworth speaks of the Catechism as being "then a bold attempt," and adds, "the ffrench King and some Popish Doctors [Dr. Wroe, who copies this, says Popish *Bishops*] did approve of it, others did dislike it." It is not easy to guess what the French King could have to do with the book.

rental of a thousand pounds a year, because they refused to enter our churches or to be present at our services, can you, so great a papist as you are, hope to enjoy your freedom?" Thus Vaux was committed to the Gatehouse.¹

The treatment of prisoners for recusancy varied considerably according to their supposed demerits, the accommodation of the gaols, or the connivance of the keepers. While Vaux and some of his companions were enjoying comparative comfort in Westminster, a very different measure was being dealt out to his friends in the Tower, who, justly or unjustly, were suspected of being concerned in treasonable designs. In the Gatehouse there were two sets of apartments. The upper rooms, described by Vaux, were assigned to those who had money to pay their way. The poorer recusants were thrust into narrow cells, into which, we are told, daylight never entered.² The priests in prison could, in a large measure, rely for their support upon the alms of the faithful. They generally kept a common purse, and aimed at living, according to some rule, under a superior of their choice. The gaols became centres of missionary activity. Itinerant priests, or those who remained immured in some secret chamber of a country house, were difficult of access. But in the chief gaols priests were always to be found.³

¹ "The Bishop of London's prison for clerks convict" (Stow), near the west end of Westminster Abbey.

² *Douay Diary, loc. cit.*

³ Dr. Allen writes to Father Agazzari, S. J., March 14, 1583: "In one of the prisons called the Marshalsea, there are, besides other Catholics, twenty-four priests who live there together most sweetly in the Lord.

Here they heard confessions, held counsel, plotted, and not seldom quarrelled among themselves. Such a community was formed at Wisbeach Castle, where the factions, which sprang from discontent at the distribution of the funds, and which were fostered by the rivalry between the Jesuits and the secular clergy, did, perhaps, more injury to their common cause, than all the craft of Burleigh or the brutalities of Topcliffe.

Some of Vaux's fellow-prisoners are named by the Rheims correspondent: Mr. Townley, one of the Lancashire recusants, examined at Lathom Hall in 1568, with whom Vaux was probably well acquainted; and Mrs. Heath of Fulham, and her daughter. There were also "aged priests and many pious laymen." Several of these had, it seems, accompanied or immediately preceded Vaux on his entrance into the Gatehouse.

From a certificate of Morris Pickering,¹ dated July 30, 1580, that is about a month before Vaux's imprisonment, we find already in the Gatehouse "an old priest taken at Arundel" [Thomas Cotesmore]; Richard Rosse, another old priest, sixty years of age; John Mormouth, described as "a poor priest," sent in by the Bishop of London; and Polidore Morgan, committed by the Council. Luke Kirby,

Both in this and the other prisons many masses are said every day with the leave or connivance of the jailers, who are either bribed, or favourable to religion; people from without are admitted from time to time for conference, confession, or communion; and more than this, the priests are allowed to go out every day to different parts of the city." (*Douay Diary*, p. lxix.)

¹ Dom. Eliz., cxi. No. 36.

one of the young missionaries who came into England from Rome (and who was afterwards executed, 10 Jan., 1582), spent some time in the Gatehouse before Dec. 5, 1580, when he was transferred to the Tower. About the same time, 1580-1, there was Thomas Vavasor, "discharged upon repentance, promise of conformitie, band not to goe ten myles from London,"¹ and Henry Sherwood, described as a "frier," "and in respect of extreame sickness and uppon band dischardged tyll Aprill next."²

Another certificate, as follows, gives a complete list of all Vaux's fellow prisoners, including several who had been recently discharged in March, 1583.

*To the Rigithe honorable the Lords of here maiesties
moste honorable privie Councell.*

A certificathe of all suche prisoneres as are remayning in the Custodie of me the said keper of the gatehouse at Westm^l. by your honors comaundm^{te} and the lord Bishope of London and the highe Comissioners whose names are her under written.

Thomas Cothmore³ a Sussixe man born and an oulde Mas-

¹ His "repentance" was probably of short duration: "29 Sept. [1581], ex Anglia rediit Mr. Vavisor, nobilis, quem per menses aliquot carcere inclusum tenuerunt" (*Douay Diary*, p. 132.)

² *Ibid.* cxlix. No. 83.

³ Thomas Cotesmore, clerk to Thomas, ninth Lord De la Ware, was an old acquaintance of Vaux, as we shall see from his next letter. They said their breviary together in prison. He must be distinguished from another Thomas Cotesmore, of the diocese of Lichfield, who was ordained at Rheims, 1580, sent upon the mission in 1582, and is marked in the *Douay Diary* as a "Confessor," pp. 29, 293. This last priest died, according to Bishop Challoner (vol. ii. p. 166), in 1584, but as Challoner makes him enter England, not in 1582, but in 1580, the year in which the old Marian priest of the same name crossed

singe preiste taken at Arendell cominge over from beyonde the Seas and sent in by your hoñors a tow yeares sence.

John More a genfmans Sonne and a Yorke shyere man borne taken at Dovere Coñinge over from beyonde the Seas and sent in by your honore a tow yeares since.

Edward Poule¹ borne in the Cittie of Coventree and sometyme a Deakone in the Churche, taken at Dovere cominge over from beyonde the seas and sent in by your honores a tow years since.

Humfrie Eytton² a sarvinge mans sarvante to on Mr. Ropere of Eltome in Kente and sente in by my Lord Treasorā a year since.

John Hewes³ a devene shyre man was found wth a massinge prieste, and sometymes a Cleerke to on of the Secondares of the

over to Arundel, there may have been originally some confusion between the two men. Simpson says that the Sussex priest, Vaux's friend, died in prison in 1590.

¹ Edward Pole or Poole, a deacon of the diocese of Lichfield, came as an old man to Rheims, Jan. 31, 1580, to study theology, was ordained priest at Soissons in May, and left for the English mission accompanied by Dibdale, on June 23 of the same year. News of his imprisonment, with Dibdale, Vavasour and others, reached Rheims in the following December. (*Douay Diary*, p. 174). He died in gaol. (*Ibid.* p. 292.)

² Humphrey Eyton was servant of Mr. Thomas Roper, a Catholic, and was with others of Mr. Roper's household reported to the Earl of Leicester as one who could give information about Campion's movements by George Eliot who betrayed him.

³ "John Hewes, a collector and a maker over of monie," and "Humphrey Cumberland" [? Comberford] are set down in a list of prisoners at the Gatehouse, supplied to Walsingham by an informer, and are described "Gentlemen and mete for Wisbiche," that is, able to pay for their support, and so distinguished from those who were "mete for the gallows," in 1586. (Foley's *Records*, vol. i. p. 479.) Hewes or Hughes was in the Gatehouse in 1579, and was then 50 years of age. (Tierney's *Dodd*, vol. iii. p. 160.)

Counter in london, and was sent in from the Councell borde in the starre Chambare by your honores order.

Francis Jerman Dyscharged by your honores ordere and bounde taken by M^r Wilkes the ij day of July last past.

John Townley¹ gent sente to the newe fleete in Manchester in Lankkee shyere the ij day of July by your honores ordere last.

Polledore Morgain Dyscharged by M^r Secretary Walssingame, the xvijij day of August last.

Robard Dibdall² Dyscharged by M^r L. Treasorare : the x Day of September last past.

Wiflm Jenneson gent Dyscharged by your^r honors ordere the v day of September last.

Prisoners sent in by the L. Bishope of London and the highe Comissioners.

Rychard Rosse³ an oulde massinge priest a Yorke shyere man borne sente in by the L: Bishope of London and the highe Comissioners a five yeres since.

¹ John Townley of Townley had been already imprisoned in Chester Castle, 1564-5, in the Marshalsea, York Castle, and the Blockhouses in Hull. A letter from the Council, Feb. 22, 1584 (printed in Peck's *Desiderata*, p. 134), grants him leave of absence from the New Fleet, Manchester, upon bond to return especially as, "his religion excepted, (he) doth carrie himself duty fullie end quyetlie." He was afterwards imprisoned at Broughton in Oxfordshire and twice at Ely. In 1601 he had paid in fines for absenting himself from church over £5,000. He died 1607, aged 79. (Whitaker's *Whalley*, last edition, pp. 544-5.) There is an account of him with a portrait in Churton's *Nowell*.

² Robert or Richard Dibdale, of Worcestershire, was not at this time a priest. After his discharge he went over to Rheims, was ordained and sent upon the mission in August of that year (*Douay Diary*, pp. 200, 201; cf. p. 174). He was hanged and quartered at Tyburn, Oct. 8, 1586.

³ "D. Ross, priest, 60," appears in Foxe's list among prisoners in the Gatehouse in 1579. (Tierney's *Dodd.*, vol. iii. p. 160.)

Humphrey Combarfood gent borne in Comberford in Stafford
shyere and sent in by the L: Bishope of London and the highe
Comissioners a tow yeres since.

Malyne Heath wyfie of Mr Heath of Fulham and sente in by
the L: Bisshope of London and the High Comissioners a tow
yeres since.

Loraunce Vaux an oulde massinge priest a lankoke shyre man
borne and sent in by the L: Bishope, and the highe Comissioners
a tow yeres since.

James Braybrooke a Lawyer borne in Abbington in Oxford
shyer, sente in by the L: Bishope of London and the Highe
Comissioners, almost tow yeres since.

Anthonye throgm^rton a marchante of London. sent in by
the Leefe tenānte of the Towowerr, a yere since.

Edward Yatte¹ a barke shyere man borne and sente in by
Mr Leefe tenānte of the Towewer by you^r honors ordere a yere
since.

Thomas Edwardes sometime have used the treade of a Chanler
in Reddinge, sente in by the L: Bishope of london. And the
highe Comissioner a yeare since.

Jean Thomson discharged by the Lord Bishope of london, and
the highe Comissioners the ij day of January last past.

Ralffe Coliere a oulde preste Removed to the kinges benche,
by a haviss corps upon his inditmente of the primēnary, the
xxvij day of January last past.

There hathe bynne non comitted
since June laste.

MORRYS PYKERYNG.

Endorsed—Certificate of prisoners for relligion in the Gate-
house, March, 1583.

¹ Mr. Yate, or Yates, of Lyford, in whose house Campion was cap-
tured, 17 July, 1581.

A characteristic letter, written by Vaux, Aug. 21, 1583, carries the reader back once more to Manchester, and to a "college" there of a very different kind from that which the last Catholic Warden had quitted twenty-four years earlier. The letter is addressed to his old friend and associate John Coppage, then lying a prisoner in the Manchester New Fleet. The first three years of Vaux's prison life do not seem to have broken his spirit. The demands upon his purse were great, but his funds were not exhausted, and he can write "God be blessed, as yet I have found no lack." John Townley, when he was transferred from the Gatehouse to Manchester, would no doubt have carried much news to Coppage of his former master. Hence came back the "gentle letter" and the "pair of gloves." Of Coppage's previous career we know little. He was a much older man than Vaux, being described as 48 years of age in 1547. His name occurs in the *Valor Ecclesiasticus*¹ (1535) as holding a vicarage within the college of the value of £4. Canon Raines infers that he was a divine of some ability, from his being commissioned in Queen Mary's time to reason with Bradford, then a prisoner in the Poultry, London. Bradford himself gives an account of the interview.² Coppage had, apparently with gentleness, exhorted him to take patiently the injuries done to him. The wheel of fortune soon turned, and it was Coppage now who needed patience.

¹ Vol. v. p. 225.

² *Works*, Parker Society, vol. i. p. 517.

Although he absented himself from the College Visitation of 1559, it is not certain that he severed at once all his connection with the Established Church. As late as 1574,¹ we find him in receipt of his pension from the college. Yet, on the other hand, there is proof that he was in gaol as a recusant before this. For Sanders, in his *De Vis. Monarchia*, written in 1571,² enrolls the name "Joannes Cubbidgus," in a list of priests "in carcere aut defuncti aut adhuc detenti ob primatus confessionem." Then, in Foxe's list of prisoners, in 1579,³ we find "D. John Cuppage, priest, 60," at West Chester; and although the Fellow of Manchester was, at this date, eighty, not sixty years of age, there can be little doubt that both these entries refer to him. The recusants confined in Chester Castle were, two years later, removed by order of the Council to Manchester, as a safer place; the inhabitants of Manchester being "generally well affected in

¹ Spec. Com. 16 Eliz., No. 3,258. (Calendared in 38th Report Dep. Keeper, p. 16). If it appears strange that a priest in prison for recusancy should be in receipt of an ecclesiastical pension, it must be remembered that Elizabeth, who refused, at the Emperor's request in 1561, to set apart churches for Catholic worship, yet, in order to give proof that she was ready to show all just favour, says Heylin, (*Hist. Ref.*, ed. 1849, vol. ii. p. 357), "laid a most severe command upon all her officers for the full payment of all such pensions as had been granted unto all such abbots, monks, and friars, in the time of her father as were not since preferred in the Church to cures and dignities. And this to be performed to the utmost farthing on pain of her most high displeasure in neglect thereof."

² First edit., Lovanii, p. 694.

³ Strype, *Annals* II., vol. ii. p. 662; Tierney's *Dodd*, vol. iii. p. 161.

religion," and Chester Castle being too near the sea.¹ Accordingly, "John Coppage" appears in the several returns of Trafford and Worseley, the keepers of the "Salford Fleet," Feb. 28, April 13, and Oct. 13, 1582, and Jan. 25, 1584. With him were imprisoned, in 1582, besides John Townley, Sir John Southworth, Knight; Ralph Worseley, Matthew Travis, or Travers, William Hough, and John Hocknel, Esquires; Thomas Haughton, Ralph Scott, William Wilson, Thomas Woodes, and Christopher Hawkesworth, Priests; a schoolmaster, four husbandmen, one of whom, John Finch, was afterwards executed, and five women. In Jan., 1584, there were thirty eight prisoners, including twelve priests and three schoolmasters. Among the priests were Murren and Hargreaves, named in the Queen's writ of 1567-8; James Bell, a Marian priest who had conformed until 1581, and was hanged at Lancaster with Finch, April 20, 1584; John Lowe, formerly a Protestant clergyman, afterwards executed at Tyburn; Richard Hatton, or Hutton, Thos. Williamson, and John Alabaster.²

The priests appear to have formed themselves, under the presidency of Coppage,³ into a community, of some kind; and this he had, perhaps, in his letter to Vaux, described as a "college," in playful allusion to their former

¹ See the Chaderton correspondence in Peck's *Desiderata curiosa*, p. 110.

² *Rambler* (new series, vol. viii., Art. on Vaux), p. 414; *Lydiate Hall*, pp. 228, 237; Challoner's *Memoirs*, pp. 160, 162, 184.

³ Mr. Simpson remarks that Coppage is always mentioned first in the prison lists as head of the "college."

life. His fellow-prisoners were evidently poor. One only, it is reported, was able to bear his own charges. The rest were maintained partly by the poor rates, levied upon the parishes of the diocese and allotted for this purpose, and partly by the fines exacted from the richer recusants for their non-attendance at church.¹ Under these circumstances, Vaux's "Spanyshe pistolat of golde" will have been a welcome gift to his friend. At the "New Fleet" also, the prisoners were compelled to listen to sermons from appointed preachers, and grace was said for them at meals, which gave rise to some trouble. Coppage must, nevertheless, have given a favourable account of his situation, otherwise Vaux would hardly have been able to congratulate him on his "more liberty." Vaux's letter is as follows :²

Good Mr. Coppage after my harty com'endacons I have reseyved yo^r gentle letter wth A payre of gloves by this bairer for the whiche I thanke you most hartely blessed be god for yo^r more libertie I am glade that ye have sett vppe A colledge of prestes I praye god blesse yo^u all, yo^r charge is smale in co'parison of owres for I paye xvij^l a yeare for my chamber, and I must be at charge to make a chymnye, I have Agreed wth a workeman by great to fynde all mañ of stuffe therenvnto and to make yt w'in theise xij dayes and when I have made it I must paye doble for fagottes and coales that I colde bye in the strete or keper maketh agrett gayne of vs as well for meate and dryncke as for

¹ Peck, pp. 110, 118. *Lanc. Lieutenancy*, vol. ii. p. 125.

² Dom. Eliz. clix. No. 14. It is printed *literatim* by Mr. Bailey, in his *Church Goods*, p. 36; and with the spelling modernised by Mr. Simpson (*Rambler*, *ibid.*, p. 414); also by Mr. Foley, but with some errors and omissions (*Records*, vol. vi. p. 714).

fewell he ganthy halffe in halffe which bryngeth manye into extreme necessitie, but god be blessed as yet I have found *no lacke, my friends here be manye and of myche worship, especially sithe my cathachysme came forth* in prynt; at my comynge out of forande contres I Leiste it wth A frende in lukelande¹ to be put in prynte but it came not forth till thys last yeaer, heare weare greate plentie of theim solde for xij^d A peice but nowe is not one to be bought, A gentlemā dwellinge wthin xvijth myles of you tolde me that he hadde 300 whiche came *in at the north p'ts, so that there is no wante* amongst you and in these p'ties the Jesuytes and semynarye prestes do vse it for the Instruction of the people, thankes be to god manye are Reclaimed I have done yo^r com'endacon to Mr. Stewarde, who thancks you of yo^r gentlenes, he kepith his olde Lodgynge in the garettes of the house, and an old preist of 84 in A chamber next to hym, in the next chamber to me is an old prest who knoweth you well and hath hym comended to you his name is Mr. Cotesmore he was clercke to the olde Lorde Delawar kept his courtes, he hath sene you with or old Mr^r withe my Lorde he was made prest and benyficed in quene maries tyme, he seyth service with me dalye, I praye you knowe wheither Mr. Worsley the Lawer was not student in the mydle tempell, Mr. braybroke one of my next feloes a man of muche worship co'captiue for religion desyreth to know, and if yt be hartye com'endacons to hym he was student with hym I praye you to my hartie com'endacons to all y^r Colledge I praye god blesse you all, in haste 21 August 1583. Yor^s eu^r L.V.

you shall receyve by thys beirer a spanshe pystolat of golde delyued by A caryer in holme a yonge man.

one the backeside of the L^re Aug. 21, 83 M^r Vause To M^r Coppiche To M^r Coppage these.

¹ Luic-land, the old English name for *Liege*. Mr. Simpson misreads it *Louvain*, and Mr. Foley, *Cumberland*.

The reference to the *Catechism* in this letter is curious. If we had no other evidence on the point we should naturally suppose, as Mr. Simpson did in fact suppose, that the book had never been in print before. Vaux says, "it came not forth until this last year"—he must mean this present year, 1583, for no edition was published in 1582. On the other hand, it is remarkable that there are two editions bearing the same date 1583, and issuing evidently from different presses. When Vaux wrote in his simplicity, "My friends here be many and of much worship especially since my *Catechism* came forth in print," he little thought these very words would fall under the eyes of his worst enemies, and be scored as evidence against his life. One of the Privy Council, if not Burleigh himself, underlined the sentence and also the words, which follow shortly afterwards, marked in italics. Bishop Aylmer, as we have seen, had already been concerned about the book. According to Strype (*Annals* II., vol. ii. p. 711), "Vaux his *Catechisme*" had been set down in 1580 as one of the Popish treatises which were to be answered. Ten years earlier, in April, 1570, Robert Seede, of Blackburn, Lancashire, who had been in trouble as a recusant, was ordered to deliver up into the hands of the vicar of the parish a copy of the *Catechism*.¹ The rapid circulation of the book while Vaux

¹ 12 Eliz. April. In an order to "Robert Seede of the p'ish of Blagborne" for his attendance at divine service, etc., it is further ordered "that the said Robert shall bringe in and Deliver up the said tyme a book called a *Catechisme* made by Vauce late Warden of Manchester

was in prison—three hundred copies of one edition being sent into the neighbourhood of Manchester, and another being printed within twelve months, both bearing Vaux's name on the title-page—will have gained for the author a dangerous notoriety. Moreover, one of these two editions, the one probably (as we shall see) referred to in his letter, contained a supplement to the Catechism, under the title of *Certaine Brief notes of dyvers godly matters*, which, though clearly not by Vaux, was a direct attack upon the Reformed Church, and one for which Vaux would be held responsible. At the end of the year we hear of a copy of the Catechism being seized in Devonshire. A servant named Edmonds had taken it with him to church. A neighbour looking over his shoulder suspected the popish character of the book, borrowed it, refused to return it on the ground that it "contained certain matters against the Queen's proceedings," and took it to the mayor. The result was that Edmonds and his master, a Mr. Chapell, were summoned and examined. It, however, turned out that Edmonds could scarcely read and was no Catholic, and so obtained his discharge. Again, in January, 1584, a certain Paul Wentworth carried away from the house of Mistress Hampden, of Stoke, Buckinghamshire, a number of "books and other popish relics," among which were found superstitious gold tablets, "a picture on sarsenet called

into the hands of the said Vicar of Blagborne [Sir John Hulton]."
(Raines's *MSS.*, vol. xxii. p. 340.)

¹ S.P.O. Dom. Eliz. clxvii. No. 47. Quoted by Simpson.

Veronica,"¹ a piece of bread like old holy-bread, Jesus Psalters, four books called *Lives of Ludovick*, and this dangerous little volume, Vaux's Catechism.²

These discoveries were not likely to lead to any improvement in the old man's condition. In April, 1584, we find him no longer in the Gatehouse, but in "the Clink,"³ Southwark. The mere change of prisons was not intended to increase his punishment, for the Clink had the reputation of being a degree more "comfortable"⁴ than the rest. But early in the following year he was

¹ The face of Jesus imprinted on a handkerchief—a favourite object of devotion. The pictures said to have been found upon Vaux at Rochester (*supra*, p. lxii. n.) were probably of this kind.

² Mr. Justice Smith and others appointed by her majesty to search the house of Sir Thomas Tresham, report Aug. 27, 1584, that they found among other things "Vaux's Catechism . . . a painted crucifix upon orange colour satin; a picture of Christ upon canvas," etc. (*Foley's Records*, vol. vi. p. 717.)

³ S.P.O. Dom. Eliz. "Prisoners in the Clink: Lawrence Vaux, John Pounde, Wm. Deane."

⁴ Foley, *Records* I., p. 440. It was a small place of confinement, says Brayley (*Hist. of Surrey*, vol. v. p. 348), on the Bank side, called the Clink, from being the prison of the "Clink liberty" or manor of Southwark, belonging to the bishops of Winchester. Selden (*Table Talk*, ed. 1818, p. 99) tells an "old story of the keeper of the Clink," which explains the care taken of imprisoned clergymen. "He had priests of several sorts sent unto him: as they came in, he asked them who they were. 'Who are you?' to the first. 'I am a priest of the Church of Rome.' 'You are welcome,' quoth the keeper, 'there are those who will take care of you.' 'And who are you?' 'a silenced minister.' 'You are welcome too, I shall fare the better for you.' 'And who are you?' 'A minister of the Church of England.' 'O! God help me,' quoth the keeper, 'I shall get nothing by you, I am sure; you may lie and starve and rot before anybody will look after you.'"

once more brought before the Bishop of London and the Royal Commissioners. There is no proof of any new offence on his part, unless it were the circulation of his book. The Government was, however, at this time greatly exasperated with the Catholic party. The discovery of the Papal faculties brought over by the Jesuits, suspending the excommunication of Catholics submitting to Elizabeth, until it was possible to carry into effect her deposition, had brought into suspicion and odium every missionary priest. And now that in 1583-4 news was being brought to England not only of plots devised by Allen and Parsons for the invasion of the country and the fomenting of civil war, but of attempts to assassinate the Queen, attempts approved and encouraged by Catholic Princes and ecclesiastics in high position,¹ the nation was seriously alarmed and enraged. It was not unnatural too, that, under the circumstances, an ambiguous paragraph in Dr. Gregory Martin's *Treatise of Schisme* (Douay, 1578) should have been understood as inviting the ladies about the Queen's person to imitate the example of Judith in ridding the world of Holofernes; or that the printer, William Carter, to whom Allen had sent a copy for a new edition, should have been seized and hanged for his pains (Jan. 1584).² It was early in 1585 that the Act of Parliament (27 Eliz., cap. 2) was passed, making it high treason for any priest ordained by authority of the See of Rome since the first year of the Queen's reign to enter or

¹ Allen's *Letters and Memorials*, pp. xlvii.-li.

² The very copy, wanting the title page, is now in the Bodleian.

remain in the kingdom. This terrible statute did not directly touch Vaux or the Marian clergy. But measures were at once taken to clear the gaols, as far as possible, of all priests and to transport them beyond the seas. About seventy priests were banished within the twelve months.¹ It was, perhaps, in connection with this attempt at a general clearance of the imprisoned priests, that Vaux was now put through another examination. "The Bishop of London," says Strype, "had one Vauce, an old popish priest, and divers others of that order before him, whom the commission found guilty and obnoxious to the laws as criminals, and so in danger of death." Lord Burleigh (remarks Mr. Simpson), "although a cruel man and unsparing of Catholic blood wherever any, even the least, political motive seemed to require it, could not go with the minister of the gospel to this extent of impolitic barbarity." He therefore, it appears, interceded for the old priest's deliverance.

The Bishop's reply has been preserved :²

It may please your good lordship to understand that though I

¹ Some twenty of these were shipped abroad from the Northern prisons. Rishton, who was himself one of these banished priests, and describes the affair, says (Sanders's *Schism*, Lewis's transl., p. 331), they were for the most part advanced in years, some being sixty, others seventy or upwards, and one eighty years old. The names of comparatively few are known. It is not improbable that John Coppage, who disappears from the register of the Salford Fleet after 1584, was among them. The two friends thus pass from our sight almost at the same moment.

² British Museum, Lansdowne MSS., No. 45, Art. 41; printed by Mr. Simpson. Compare Strype's *Aylmer*, p. 76.

pity the old fellow Vauxe, being not so bad as the other, and yet bad enough, yet I do not take upon me to deal with him nor any other in the like state for his liberty ; for I think your lordship do remember what the opinion of the judges was before my lord-chancellor and you at the Star-Chamber, viz. that they being upon condemnation according to the statute in execution for the queen, the commissioners had no more to do with them. Therefore if it shall please your lordships of her Majesty's privy council to grant them any favour, from thence it must come and not from us ; and so I take my leave of your good lordship, praying God to bless you with all good graces from heaven. Fulham, 12 April 1585. Your good lordship's assured in Christ. JOHN LONDON.

After this Vaux's name disappears from our records or prison certificates. Burleigh's intercession on his behalf had been so far effectual that the sentence of death, if really pronounced, was never carried out. But the cause and the exact date of his death are unknown. It is no more than a conjecture, although a most probable one, that he died in the Clink Prison in the course of this year, 1585. Bridgewater had heard of his death in gaol, and enrolled him accordingly as a "martyr" in his edition of the *Concertatio*, printed at Trêves in 1588. But from this we can infer nothing with regard to the manner of his death. Bridgewater uses the same term of all Catholics who died, from whatever cause, as recusants in custody. Even Heath, the Archbishop of York, who ended his days peaceably in his own country house, is described by him as dying *in vinculis* as a "martyr." But to constitute a valid claim to that title, there is required not merely death in prison, but death caused by ill-treatment, or the

rigours of the imprisonment. It is, therefore, only natural, that if on the authority of Bridgewater and his copyists, Vaux had acquired the title of martyr, it would be assumed later on that his death had been directly brought about by the hardships of his gaol. Pitts is silent upon the cause of his death, saying simply, *dierum plenus et veneranda canitie reverendus Confessor sanctissime obiit in Domino.* Bishop Challoner also says nothing on this point. Wood and Dodd speak of Vaux dying in distress, or in great want of necessaries, but they place his death, as we have seen, in 1570. The MS. Chronicle of St. Martin is more explicit : “The venerable Father Laurence Vause, Martyr . . . shortly after his profession, discharged the office of sub-prior and went into England, where he was thrown into prison for the Catholic faith and was famished to death,¹ and so gained the crown of martyrdom, 1585.”

Before we proceed to the matter of the Catechism, it may be well to make mention of all that is known of its bibliography and of other works attributed to Vaux.

Pitts writes briefly : “scripsit idiomate Anglicano *Catechismum, Librum unum; De ceremoniis Ecclesiae, Librum unum; Brevem formam confessionis, Librum unum.* Extant omnia anno 1599.” But it is an error to attribute the *Brevis forma Confessionis* or its English translation to Vaux—an error in which Pitts is followed by Dr. Wroe and Mr. Simpson.

¹ Paquot, who had access to this Chronicle, follows, but with a wrong date : “il fut conduit dans un cachot, et y mourut de faim et de misère en 1588.”

Wood's account is as follows :

A Catechism or a Christian Doctrine necessary for Children and ignorant People. Lov. 1567. Antw. 1574. Printed again 1583, 1599, &c., all in oct. and tw.

An instruction of the laudable Customs used in the Cath. Church. This in some editions is entit. *The Use and Meaning of holy Ceremonies in God's Church.*

Godly Contemplations for the unlearned. These two last are printed with one, two, or more of the editions of the *Catechism*,¹

Certain brief Notes of divers godly matters. Printed with the *Catechism* in 1583, 99, oct.—Athen. Oxon., vol. i. 385.

Dodd and Paquot follow Wood. Tanner adds editions of 1590 and 1593.

No copy of the first edition has been traced in existing libraries. Its date and place of publication rest on the authority of Wood and Tanner, and on the evidence of its *imprimatur*, which is retained in the second edition (Antwerp, 1574), a copy of which is in the Bodleian Library. This *imprimatur* runs as follows :

Catechismus iste Anglico idiomate conscriptus, cum Tractatu de Ceremonijs Ecclesiæ, lectus & approbatus est à viris illius linguae & sacræ Theologiæ peritissimis, vt sine periculo cum populi vtilitate credā imprimi & euulgari posse :

Cunerus Petri, Pastor S. Petri
Louan. 20 Aprilis, An. 1567.

¹ Bliss here adds, "Those in 1583, 1599." But this is incorrect with regard to the edition, or rather editions, of 1583.

Cunerus Petri (or Peeters), of Brouwershaven, was professor of theology, and parish priest of the Church of St. Peter, at Louvain. In November, 1569, he was consecrated the first Bishop of Leuwarden, in Holland, but in 1578 was ejected from his see by the Calvinists. He died in exile at Cologne, 9 Feb., 1580.¹ His *imprimatur* presents some difficulty. The censors had, apparently in 1567, approved, together with the Catechism, the treatise on Ceremonies. But from the title of the second, or Antwerp edition, it will be seen that this treatise is there described as “newly added;” and it certainly was not originally printed with the Catechism, for the author in his preface says distinctly, “many wise and learned men have thought it good that I shoud ioyne to the Catechisme (*wich I did lately set foorth . . .*) a briefe declaration of certaine Ceremonies.” It is, on the other hand, extremely improbable that there should have been any edition of the Catechism earlier than 1567. From the manner in which Vaux expresses his regret for his long delay in writing the book, and from his reference to the custom “observed at Louan, and other places in Germany and Italy,” it may be conjectured that it was prepared away from Louvain, perhaps during his Lancashire visit in 1566, and it is not unlikely that the “grave godly man, who sometime did exercise an honorable roome in England,” and who urged him to set in writing such a Catechism, was his friend, the Bishop of St. Asaph, whom he had in that year met in Rome. In 1567, Fowler was

¹ Paquot, vol. i. p. 622.

busy with his press at Louvain, and it was then that he printed Allen's book on Purgatory, mentioned in the Queen's writ already referred to. It is to be feared that the copy of this Louvain edition of the Catechism, which was confiscated by the Vicar of Blackburn in 1570, has long ago perished.

The title of the second edition shall be given *literatim* :

*A Catechisme, or a
Christian Doctrine, necessarie for
Children & ignorant people,
briefly compyled and set forth
by Laurence Vaux
Bacheler of Bi-
uinitie.*

*With an Instruction newly addeed of the
laudable Ceremonies used in the
Catholike Churche.*

S. Athanasius
Who so euer wil be faued, before
al thinges it is necessarie, that he
hold the Catholike Faith.

*ANTVERPIÆ,
Apud Johannem Foulerum, Anglum
MDLXXIIII.*

It contains no "Printer to the Reader," such as we find in the reprints of 1583. It is composed of Sig. A to P, in eights. The text is in black letter, and contains no variation from the present reprint, except in the spelling, and

that it ends with the word *Finis*. The Author's Preface also ends with "Fare-wel." But following the Catechism, and without any imprint, we have in the Antwerp edition *The Godly Contemplations*, occupying two leaves, forming part of sheet P. Bound up with the Bodleian copy, is an edition of the "Jesus Psalter," the very popular old English prayer, composed by Richard Whytford, "the wretched brother of Syon," and originally published *circ. 1541*. It has the imprint *Antverpiae apud Johan. Foule-rum, Anno, 1575*, and consists of A to D in eights, finishing on the *verso* of D iiiij, while D 5-7 is taken up with an *Admonition*, etc., and D 8 is one more leaf of *Godly Meditations*.

The next known editions are those before-mentioned, bearing the date 1583, but without any indication of printer's name or place. They differ in size, pagination, paper, and type, as well as in the supplementary pieces which follow the text of the Catechism. It is a matter of no great importance to determine which of these issues is the earlier. The earlier, however, will have the advantage in interest from its closer historical connection with Vaux himself. He had, as we have learnt from his letter to Coppage, made arrangements with a friend at Liège for the printing of it before he returned into England. We know something of its remarkable sale, the large importation of copies into the neighbourhood of Manchester, and even the price at which they were sold. A comparison of the printer's prefaces and, to some extent also, of the type and spelling in the two editions, points to the conclusion

that the one here reprinted is the Liège edition in question, and if so, it has the better claim for reproduction in this place.

The variations between these editions of 1583, which may be designated respectively as A and B, are as follows. The title is the same, except that in the place of *VVhereunto are adioyned certayne briefe notes etc.*, we have in B. *VVhereunto is adioyned a briefe forme of Confession (necessary to all good Christians) according to the use of the Catholicke Churche.* In "the Printer to the Reader," the redundant words in A, *such a case* (line 14), are omitted in B; and all that follows the words *godly entent of the first Authour* is altered. Instead of *I haue to my charges & paines, nevvly put furth in printe*, etc. (*infra* p. 4), B has: "I have nevvly set furth this Catechism vwith the instructions of laudable ceremonies. Whereunto also I have adioyned A very necessary pamphlet commely called A BRIEFE FORME OF CONFESSION very meete and conuenient for this corrupt tyme and adge."

The woodcut and the accompanying texts of scripture at the end of the Printers preface in A, are wanting in B. On the other hand in B, following the treatise on *The use and meaning of Ceremonies*, there is a page containing a woodcut of the crucifixion (corresponding to that in page 103 *infra*), surrounded by some English verses, beginning

Christ's Picture hūbly vvorship thou vwhich by the same
dost passe.

Yet Picture vvorship not but him for vvhom it pictured
vvas.

The concluding four pages of this portion of the volume contain *A note of such things as are represented to Christians by the usuall bleffing of theselues vwith the signe of the crosse.* Then follows a fresh title page, to what is in fact an entirely different work, with a new Preface to the Reader and new signature (A to G *iiii* in eights). “A Briefe Fovrme of Confession instrvcting all Christian folke how to confesse their sinnes and so to dispose themselues that they may enioy the benefite of true Penance, dooing the woorthy fruites therof, according to the vse of Christys Catholique Churche. *Newly Vervved & set foorth accordinge to the translator his late printed copie. 1582.*”

This treatise is divided into four chapters, making eighty-eight pages added to the one hundred and ninety pages of the preceding *Catechism* and *Ceremonies*, etc. There is no ground for supposing Vaux to be either the author or translator of this Latin tract. On the contrary, there are sufficient indications in its preface, its style, and its matter, to make it certain that he was not. Vaux is responsible for the *Catechism*, and the *Use of Ceremonies* only. The additional pieces are due to the printers.¹

¹ The edition 1583 B, required to meet the demand occasioned by the use and recommendation of the book by the Jesuits and Seminarists, may have been printed in England. William Carter, who, on the discovery of his press by Aylmer, at the end of 1579, was committed by the Bishop to the Gatehouse, was at liberty again and apparently at work for Allen in the latter part of 1583. (Strype, *Annals* II. vol. ii. p. 271.) Stephen Brinkly, a young friend of Father Parsons, and a member of the Catholic club, who had set up a secret press for the Jesuits at East Ham, Essex, was also set at liberty from the tower in June, 1583. He afterwards took the place of George Flinton, as printer of Catholic books at Rouen. (Foley, *Records*, vol. vi. p. 554).

The following is a list of extant copies of the *Catechism*, or of such copies as are known to the present writer, with the libraries where they rest.

1574. *Antwerp*. Bodleian Library.

1583. A. [Liège] with *Brief Notes*, etc. Signet Library; Salisbury Cathedral.

1583. B. With *Brief Form of Confession*. British Museum; Middle Temple; Aberdeen University.

There was also, or perhaps is, a copy of one or other of the editions of 1583 in the possession of Lord Robarts, at Lanhydrock House, but it is unfortunately now missing.

1590. With *Brief Form of Confession*, no place or printer's name, an edition unknown to Wood and Dodd. Lambeth Archiepiscopal Library; Lincoln Cathedral.

Of the editions dated 1593 (Tanner) and 1599 (Wood and Tanner), no further information can be given.¹

Little need be said of the character and contents of the *Catechism*. It will be seen to be a thoroughly orthodox, honest, and plain-spoken exposition of Roman Catholic doctrine. It however, strange to say, bears no trace of the anomalous position of the Roman Church in England at the time of its composition—no trace of any design on

¹ In 1613 the Bishop of Chester forwarded to the king an inventory of books found among the effects of "one Anderton, a recusant in Lancashire, deceased." Among these books, or parcels of books, "Vaux's Catechisms" find a place. Mr. Foley (*Records*, vol. vi. pp. 490, 491) gives reasons for thinking they formed part of a stock belonging to James Anderton of Clayton, who owned a private printing press in Lancashire. We here perhaps come upon the traces of the last edition of the *Catechism*.

the part of its author to adapt his instructions to the exceptional needs of his countrymen in general, or of his pupils when they should return to their home. The absence of all reference to the straitened condition of the faithful—cut off from their bishops, their parish priests, and much of their sacraments and ritual—or to the perplexities of conscience, necessarily arising from an habitual conflict between the demands of their church and the laws of the state, is indeed somewhat remarkable. It may be in part explained by the Warden's firm persuasion that the Elizabethan rule would quickly pass away, that, perhaps, he himself would live to be restored together with his church goods to the College, and his Catechism be used as a text book in the Grammar School at Manchester. On the other hand, a minute account of a ritual and ceremonial, in danger of being forgotten, might serve a practical purpose by keeping alive among the recusants a keener sense of their loss.

The first edition of the Catechism may be described as old-fashioned, even for its day; and this character becomes, therefore, more marked in the later reprints in which the original text remains unaltered. A few relics of antiquated forms and customs, some of which had become out of date at least before 1583, may be briefly noticed.

In the form of Baptism, Vaux preserves (p. 53 of this reprint) the old English rendering, “I *Christen* thee in the name,” etc. This form did not, apparently, go out of use until some time later; but it is curious, inasmuch as it

seems to offend against the rule of theologians that the form should, *ex vi verborum*, indicate the material or outward act, viz.: of washing or immersion.

Those who receive Confirmation are told (p. 58) that for three days afterwards they must wear the band (or *chrismalia*, with which the chrism had been wiped from their foreheads), and on the third day bring it to the priest,¹ who would burn it and throw the ashes into the church-yard. In some countries, the cloth was tied upon the forehead. "In England" says Vaux, "they use to tie the band upon the child's neck, and the priest washes off the chrism with holy water."

In the instruction on Extreme Unction (p. 66) we read that "A man is anoyled upon the reins of the back, and a woman upon the belly." Compare the Order of Bangor (Maskell, *Mon. rit.*, i. p. 87). This ceremony, with regard to women, is no longer sanctioned by the Roman Ritual. Liguori says, "hæc unctione omittitur in feminis et etiam in viris qui vix aut sine periculo mortis moveri non possunt." The unction of the *renes* has no place at all in the *Ordo administrandi sacramenta*, authorised for present use in England.

More curious is the omission in the "Hail Mary" of the third part or petition, "Holy Mary, Mother of God, pray for us sinners," etc. Vaux asks, "Why is the Ave Maria used so often to be sayd for a prayer seinge there is no petition in it?"—and the tone of his answer to the question (pp. 23–5) shows that his omission was due to

¹ *York Pontifical*, Surtees Soc., p. 292; Maskell, *ibid.*, vol. i. p. 6.

no lack of devotion to Mary. It was simply an instance of his conservative habits.¹ The Sarum Breviary, printed at Paris, in 1531, had already introduced the longer form, which, however, was not inserted in the Roman Breviary until the revision was made by authority of Pius V., in 1568, the year following the publication of the Catechism. Yet question and answer stand without change in the reprints of 1583.

In discussing the sacrament of Matrimony (p. 72), Vaux had to explain the recent innovation of the Council of Trent, which made the presence of the parish priest, or his delegate, and at least two witnesses, necessary for the validity of the marriage contract, "so that after the publication of the said general councell all such privie contracts without the witnes of the priest and others be voide and of no effect." Yet it is curious to observe that this law, thus absolutely laid down, did not apply to England and some other Protestant countries, where the Tridentine decree in question was supposed not to have been published; and consequently in these places, the marriages of Protestants by their own ministers, or "irregular marriages" (as they are called in Scotland), contracted without minister or witness other than the parties themselves, are still valid in the eyes of the Roman Church, while all such marriages celebrated in France, Italy, and elsewhere, are held to be invalid.

Noticeable also, in the answer to the question whether

¹ Compare *The Mirroure of our Ladye*, E. Eng. Text Soc., p. 79, and Dr. Rock's *Church of our Fathers*, vol. iii. p. 315.

every priest may hear confessions (p. 61), is the injunction that “every man is bound to be confessed of his own proper curate,” unless he has license from the curate or the bishop to choose for himself a discreet priest to be his ghostly father. The same point is, moreover, strongly insisted upon in the *Brief Form of Confession*, put out expressly, it seems, with the Catechism, by the editor of the second edition of 1583, for the use of English readers, as if the whole hierarchical system was in complete working order in the country. Vaux was fond of details. The enumeration of “reserved cases” (p. 62) is not usually found in Catechisms intended for children and ignorant people. An explanation of the duties connected with the six orders, major and minor, below the priesthood, are also rare in such elementary treatises.¹

The book was not without influence in making converts to Rome. Vaux alluding to its effect wrote to Coppage, “many are reclaimed;” and we have an instance of this twenty years later in an autobiographical account, furnished in 1603 by a young Jesuit, John Grosse, who tells us that when he was a student at Cambridge, he had asked the loan of a Catholic book from Mr. William Alabaster, then a Jesuit and no mean scholar.² Alabaster lent him the

¹ Compare the Scottish Catechism of 1552, where, after discussing the episcopate and priesthood, the author remarks, “As for uthir ordouris and digniteis of the kirk we think thame nocht necessarie to be exponit to yow, because the knawlege of thame makis nocht mekil to your edification.” (Oxford ed., p. 235.)

² He afterwards returned to the English Church, from which he had seceded, and became Rector of Pharfield, Herts.

Catechism, "and having read it," says Grosse, "I began to imbibe the light of divine grace."¹ The converting force may, however, have resided in the "Four strong reasons" (p. 95) added by the printer of the Liège edition.

Brief and methodical as it is, the Catechism has a style of its own and reflects the simplicity of character which distinguished the author. There is a pleasant quaintness in the concluding paragraph, in which he exhorts the reader to put his instructions in practice; and the passage on charity (p. 27) which almost rises to eloquence, reads like a presentiment of his own hard lot. Vaux had, at least, the courage of his opinions; and his little book deserves respect, if only as a memorial of one who died a martyr in spirit if not in deed.

The editor has to express his obligations to the several librarians who have supplied him with information regarding the copies of the Catechism in their keeping; to the custodians of the University Library, Aberdeen, for the loan of their copy of the book; and to Chancellor R. C. Christie and Mr. W. H. Allnutt, for a collation of the copies in the British Museum and Bodleian Libraries. But his thanks are especially due to Mr. J. E. Bailey, who has not only seen the text of the Catechism carefully through the press, and assisted in revising the sheets of this Introduction, but has throughout given much valuable help and information, particularly on local matters, from his own abundant stores.

¹ *Foley's Records*, vol. i. p. 621.

It should be added that, since the preceding sheets have been in type, the autograph letter of Vaux to the Prior of St. Martin's and the inventories of the property of Manchester College, together with his Will—documents which were, in 1855, rescued by M. Van Even from a baker's shop—have now been secured through the negotiations of Mr. Bailey for a more appropriate resting place in the Chetham Library, Manchester.

T. G. L.

Edinburgh,
March 30, 1885.

APPENDIX.

I.

PETITION OF VAUX FOR ADMISSION AMONG THE CANONS REGULAR AT LOUVAIN, 1572.

[From the original holograph formerly in St. Martin's Monastery,
and now in the Chetham Library, Manchester.]

Complaceat vobis intelligere (reverendi patres) me Laurentium
Vausæum sacerdotem Anglum ob catholicam fidem a patria
exulem, modo anno 53° meæ ætatis, magno teneri desiderio
ingrediendi ordinem canonicorum regularium, habitum sumendi
professionemque faciendi juxta regulam beati Augustini et con-
stitutiones vestras, et permanendi in illo ordine usque ad mortem,
dummodo cum vestro consensu fiat, igitur humiliter peto vestram
licentiam et gratiam, nec non sciatis me non aliquo repentina
motu hoc postulare, sed magna cum deliberatione, nam a pueritia
semper attentus fuit animus ^{meus} vestro ordini religionis, licet
hactenus opportunitas mihi ingrediendi nunquam fuerit data, nec
a pueritia petii ingressum unquam priusquam pervenissem ad
monasterium s. martini Lovanii ubi inveni favorabiles benignissi-
mosque receptores per aliquot menses in illo monasterio convixi,
mores meos viderunt, atque quid facere possum probaverunt.
Sancta conversatio prioris et conventus indies magis magisque
animum meum accendit ad religionem, sed nec quæro commodum
meum ex incommodis aliorum. Igitur si fiat absque detimento
et damno vestri ordinis obsecro ut concedatis mihi licentiam
sumendi habitum et professionem faciendi in monasterio
prædicto.

Janne Laurentiu[m] Dan[icu]s.

II.

VAUX'S DEED OF DEPOSIT OF THE FURNITURE OF
MANCHESTER COLLEGE, MAY 4, 1573.

[From a contemporary copy in the notary Wamel's hand, now in the Chetham Library.]

Anno a Nativitate Domini millesimo quingentesimo septuagesimo tertio, die quarta mensis Maii. In mei Notarii publici et testium infra scriptorum presentia personaliter constitutus Honorable Vir D. Paulus Vanden Bossche, Prior Monasterii Sti Martini in Lovanio, qui sponte, etc., recognovit se recepisse in custodiam prout de jure custodire oportet a dominis et magistris Guilielmo Alano, sacræ theologiæ Doctore, Thoma Bayleo et Thoma Wilsono, presbiteris Anglicis, sacræ theologiæ baccalaureis, tanquam procuratoribus constitutis a Domino Laurentio Vaus, Anglo presbitero Cestrensis diœcesis, magistro sive custode Collegii Mancestrensis ejusdem Cestrensis diœcesis.

In primis, Calicem, patinam et coclear deaurata xxxix uncias vel circiter ponderantia.

Item, Thuribulum argenteum in quibusdam locis deauratum xxii uncias ponderans.

Item, unum Monstrance deauratum cum arcula, simul xlvi uncias et tres quartas ponderans: quæ arcula inclusa dicitur ornata gemmulis, in qua etiam continentur reliquiæ divi Martini et aliorum sanctorum.

Item Instrumentum argenteum deauratum quo datur pax, cum imagine Christi crucifixi, divæ Virginis Mariæ et Sancti Johannis, ac armis inferius positis, quinque vel circiter uncias ponderans.

Item unam cappam, unam casulam et duas vestes diaconi et subdiaconi ex panno holoserico rubro filis aureis contexto, in cuius casula erant imagines divæ Virginis Mariæ et aliorum divisorum cum tali inscriptione Anglicæ: *Praey for the soul off Huogh Oldium*, etc. Hoc est: *Orate pro anima Hugonis Oldam*, simili modo descriptum est in cappa præscripta; sed in aliis

vestibus diaconi et subdiaconi hoc non habetur; quarum fimbriæ sunt ejusdem sortis, super quibus etc.

Præsentibus Domino Cudiberto Vaus, Anglo, sacræ theologiæ licentiato, socio Collegii Minoris theologorum in Lovanio et Domino Laurentio Webbe, presbitero, testibus ad premissa vocatis.

Et me JOHANNE DE WAMEL, publico curiæque consl^{is} Almæ Universitatis Lovaniensis approbato Notario.

III.

WILL OF VAUX, MAY 4, 1573.

[From a contemporary copy in the notary Wamel's hand, now in the Chetham Library.]

In nomine Domini, Amen. Per hoc præsens publicum instrumentum cunctis pateat evidenter et sit notum quod anno a nativitate Domini Xv^cLxxiii die quarta mensis Maii in mei notarii publici et testium infrascriptorum præsentia personaliter constitutus honorabilis vir Dominus Laurentius Vaus, Anglus, presbiter Cestercensis diocesis, olim magister sive custos collegii Mancestrensis ejusdem diocesis, nunc in monasterio, Sancti Martini Lovaniensis religiosus, in quo Monasterio brevi sperat per gratiam Dei votum religionis emittere, cupiens propterea de bonis sibi ab Altissimo collatis disponere et testamentum facere, omnibus via, modo, jure, causa, forma, quibus potuit et debuit potestque et debet melioribus suum fecit testamentum, suamve ultimam et extremam voluntatem ordinavit in modum et formam sequentem, videlicet quod vult et cupit omnia et singula sua bona ubicunque locorum existentia per executores suos infrascriptos tradi et elargiri secundum illorum discretionem in pios usus, eligens suos executores venerabiles viros Dominos et Magistros Gilhelnum Alanum, sacræ theologiæ doctorem, Thomam Bayleum, et Thomam Wilsonium, presbiteros Anglos, sacræ theologiæ baccalaureos.

Item declarat se habere et habuisse a multis annis in custodia a dicto Collegio Mancestrensi, in primis ea quæ descripta sunt

in instrumento publico hodierna die coram me Notario et testibus subscriptis passato in quo Dominus prior Sancti Martini in Lovanio fatetur se easdem res recepisse in custodiam seu depositum.

Insuper declarat se reliquisse in custodia nobilis viri Domini Edvardi Standysse, domini temporalis de Standisse, bona seu res ad dictum collegium Mancestrense spectantia, in primis Instrumentum chrismatis argenteum cum imaginibus duodecim apostolorum circum positis, ponderans xlivij uncias tres quartas cum dimidia.

Item, quatuor pelves argenteas deauratas ad lavandum aptas ponderantes xlix uncias et quartam.

Item, candelabrum argenteum deauratum ponderis viii uncearum cum quarta.

Item, crucem argenteam deauratam ponderans xxxvij unceas cum dimidia.

Item, thuribulum argenteum deauratum ponderans xxxvij uncearum cum dimidia.

Imaginem Sancti Petri argenteum deauratum ponderantem viginti duas unceas.

Item, unum Monstrance argenteum partim deauratum cum reliquiis sanctorum, quindecim uncearum trium quartarum cum media.

Item, instrumentum argenteum ad demonstandum reliquias, ponderis sexdecim uncearum.

Item, duas parvas nolas, unam deauratam, alteram argenteam non deauratam, undecim uncearum cum tribus quartis.

Item, unam ampullam argenteam ponderis trium uncearum.

Item, duas parvas coronas argenteas unius unciae.

Unam, pacem ponderantem tres uncias.

Item, quatuor vestes in usum Missæ idoneas, videlicet cappam, casulam, vestes diaconi et subdiaconi ex holoserico coloris violeti valde pretiosas.

Item, adhuc unam cappam ex holoserico violeti coloris.

Item, adhuc unam viridi coloris.

Item, adhuc duas cappas ex rubro bisso seu sattino.

Item, omnia jura et munimenta ac litteras ad dictum collegium spectantia in quadam cistula reposita reliquit similiter sub dicto nobili viro Domino Eduardo domino temporali de Standische.

Item, declarat se etiam dedisse in custodiam matri in Media Platea Lovanii in monasterio Undecim Millia Virginum thuribulum argenteum deauratum novemdecim uncias ponderans.

Volens ac desiderans ac conscientias dictorum suorum executorum onerans quod hujusmodi deposita pro eorum posse recuperent et dicto collegio Mancestrensi restituant, quando ad catholicam fidem restitutum erit, seu viri catholici in eodem habitabunt.

Constituens eosdem suos executores ex nunc ad repetendum deposita in custodia data tam in Anglia quam alibi, depositarios quitandum et quitantium dandum et si necesse sit juridice illos ad restituendum compellandum in forma meliori. Super quibus, etc.

Præsentibus Dominis Cudiberto Vaus, Anglo, theologiae licentiato, socio Collegii Minoris theologorum in Lovanio et D. Laurentio Webbe, presbitero, testibus ad premissa vocatis.

Et me JOANNE DE WAMEL, publico Sac. Apostol.
et Imperial. auct. curiæque Cons^{lis} Almæ Universitatis Lovaniensis notario approbato.

Underneath, in the hand-writing of the Prior: V. Dn's. Laurentius sua propria manu conscriptum codicillum penes se habet. Videatur pro pleniore informatione habenda.

Two endorsements by the same: Ordinationes Venerandi Domini f. Laurentii Vaulx ante suam professionem factæ.

Codicillum tamen manu ipsius scriptum ille custodit.

IV.

THE LETTER OF VAUX FROM THE GATEHOUSE, WESTMINSTER, TO HIS PRIOR AT LOUVAIN, OCT. 22, 1580.

[From the copy preserved in the MS. Chronicon Martinianum,
vol. i. p. 300.]

Cunctanter, sed magno cum amore R. P. jam opportunitatem nuncii nactus scribo adversitates meas et tribulationes a primo

Augusti usque in in præsentem diem, quibus intricatus fui in itinere versus patriæ mihi destinatæ fines. Præceptus enim et apprehensus 140 milliaribus citra regionem mihi assignatam summarum totius negotii paucis expediam. Primo Augusti cum duobus itineris comitibus iter arripiebam in curru a Remis Angliam versus, et octavo die pervenimus ad maris Portum Boloniæ, eodemque die navem conduximus in Angliam; tamen quatuor dies expectabamus ibidem ventum nobis propitium, erat enim ventus contrarius spirans ab occidente; quarto die circa meridiem vento ab austro flante, satis commode navem ingressi, quatuor horis pervenimus in Angliam, ad portum Dorobernium appellatum: postquam ibidem hospitium ingressi, tribunus plebis nobilibus stipatus ad nos accessit gratiâ quærendi qui et quales eramus, deinde responsis a nobis auditis, jubebat nos et nostra lustrari in præsentia sua, ne forte literæ aut aliquid illicitum esset penes nos (quia mandatum habebat a regina stricte portus maris observare) sed, laus Deo, nihil literarum aut quid illicitum inventum est; sic vinum optimum mihi propinans, libere nos dimisit ire quocunque negotia nostra nos vocabant: lætam cænam ibidem habuimus: et prima luce die sequenti equos conduximus Cantuariam usque, hoc est 16 millaria; in illa civitate Cantuarensi cibo potuque refecti alias conduximus equos Roffensem civitatem usque 20 milliaribus. Sed heu, interim proditio facta est a quodam Gallo, qui in comitatu nostro veniebat a Bolonia, dissimulans se minime intelligere Anglice, qui in civitate Cantuarensi a nobis subito dilapsus, nec valedixit, accessit furtim ad Consiliarium reginæ ibidem commorantem, apud quem nos accusavit de omnibus quæ viderat et intellexerat. Igitur dictus consiliarius misit celerem nuntium post nos qui nos apprehendebat in civitate Roffensi, prætore cum cæteris officiariis convocatis: primum conduxerunt nos captivos ad gubernatorem illius patriæ, qui valde honorifice me tractavit tam pactis quam verbis, aurem benignam præbens rationibus meis, et sic favorabiliter scripsit in causa mea ad secretos consiliarios reginæ: quinta die post missus est ad nos secretarius a consiliis secretis reginæ cum 60 interro-

gatoriis in scriptis, qui nos separatim examinavit super eadem et scripsit nostra responsa: Sed ad quasdam quæstiones theologicas recusavi respondere illi, eo quod laicus erat et sic recessit. Undecimo die post eramus producti coram Episcopo Londinensi, qui dictas quæstiones theologicas mihi proposuit; consumptis ibidem tribus horis colloquiis, eo quod illi nolebam consentire, nos ad carcerem dimisit infra septa Westmonasterii: insigne quidem cœnobium olim fundatum et constructum, dotatumque amplissimis possessionibus a magnificentissimis regibus: templum glriosum cum cæteris pulcherimis ædificiis ex lapidibus quadratis, adhuc in decore remanet, sed abbas cum religiosis commutantur in Decanum et canonicos seculares, cantores et symphoniacos; quotidie divina officia suo more celebrantur in dicto templo: cantus et organa audire possum in cubiculo meo. Quid multa? productus in aulam carceris, ibidem inveni incarceratorum numerum non parvum, magnificorum nobilium, sacerdotum, faeminarum, nobilium et laicorum pro fide catholica: gratulabantur de adventu meo, lectos habuimus molles, cubicula satis pulchra, in quibus possumus horas legere et preces fundere, studere, etc. Ex cubiculo meo amoenissimum habeo prospectum, versus austrum ex una fenestra et versus aquilonem ex alia: bis in die pariter descendimus in cœnaculum et ibidem mensæ accumbimus. Sed diversæ sunt mensæ propter multitudinem; valde bene sumus tractati in mensa, cum multis ferculis, tam ex assatis quam ex coctis: semper purissimos habemus panes albos, cum optima cerevisia, et vino: nihil auditur inter nos nisi catholicum pium et sanctum: expensæ pro singulis in nostra mensa in die sunt decem stuferi, scilicet quatuor pro prandio et quatuor pro cœna et duo pro lectis: ancilla lectos sternit, et cubiculum purgat, &c. Captivus sic remaneo, sed bene contentus meo statu; meliora tandem speramus. Jesuitæ prospere succedunt. Vale, et pro me ora, raptim 20 Octobris 1580.

Saluta nomine meo, obsecro, R. Patrem Paulum, Vlimmerium, Simonem, Petrum, Procuratorem, et dilectissimum Gregorium, cæterosq; omnes: humiliter petens adjuvari precibus eorum, subscripsit vester humillimus. LAURENTIUS VAUS, Can. Reg.

V.

NOTICE OF VAUX.

[From the *Chronicon Martinianum*, vol. i. p. 258.]

Laurentius Vausæus, Anglus S.T.B. ac presbyter, quondam canonicus Sarburiensis, nec non præses collegii Mancestriensis, anno ætatis 55 ob catholicam fidem ab Anglia exul, habitum S. religionis assumpsit, super quem mox sacerdotalibus ornamentis indutus, summum sacrum decantavit, evolutoque probationis anno professionem emisit, pauco postea tempore subprioris officio functus, in Angliam profectus, ibidem ob fidei catholicæ confessionem in carcerem conjectus et fame evectus martyrii coronam adeptus est, 1585.

VI.

LIST OF THE MANCHESTER CLERGY IN THE TIME
OF VAUX.[From Mr. Piccope's *MSS.*, vol. x. p. 182. in the Chetham Library.]

"The following list of Clergy," says Mr. Piccope, "is copied from an old paper which has evidently been a leaf in some book. Its date may be nearly ascertained from the fact of Laurence Vause or Vaux being Warden of Manchester from 1557 to 1560 [1558-9]. After the accession of Elizabeth he was deprived. He ultimately retired to Louvain."

Decanæ Mancestrie.

D'ns LAURENT' VAUSE Gardianus.
D'ns RADUS BIRCH Cur'.
D'ns Hugo Ormishawe.
D'ns Edward' Pendelton.
D'ns Henricus Rile.
D'ns Nic' Wosyncroft.
D'ns Jac' Barlowe.
D'ns Nic' Wood.
D'ns Carolus Gee.

D'ns Rob'tus Fletcher.
 D'ns Joh'es Chorlton de Cholerton.
 D'ns Robtus Briddock.
 D'ns Thomas Hall.
 D'ns Radus Hunt.
 D'ns Laurent' Hall.
 D'ns William Hardman.
 D'ns Henricus Siddall.

[The list continues with Bury, Radcliffe, Prestwich, &c.]

CORRIGENDA.

In the Introduction :

Page viii. l. 3, of note, *for Locknaw read Lochnaw.*
 „ xiv. l. 2, from foot, *for p. 206 read p. 306.*
 „ xxix. l. 2, *for first and second editions, read second, and probably the first, edition.*
 „ liii. l. 7, *for nine read twelve; l. 8, delete May 8, 1573.*
 „ liv. l. 9, *for Bozley read Bailey.*
 „ lv. l. 6, "With coat of arms beneath." So in accordance with Mr. Simpson's transcript, *armis*; but in the original the word appears to be a contracted form of *ornamentis*.
 „ *ib. l. 11, for Praye read Praey; and for Oldham read Oldium.*

In the *Catechism* :

Page 30, last line, *for failelh read faileth.*
 „ 36, l. 11 from foot, *for un.briy read unthriftry.*
 „ 52, l. 2, *for ædisicavit read ædificavit.*
 „ 55, head line, *for Bapitsme read Baptisme.*
 The misprints of the original have been preserved in this reprint.

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A CATECHISME
OR CHRISTIAN DO-
ctrine necessarie for Children
and ignorant people, briefly
compiled by Laurence Vaux
Bacheler of Diuinitie : with
an other later addition of in-
struction of the laudable Ce-
remonies used in the Catho-
licke Churche.

*VVhereunto are adioyned cer-
tayne briefe notes of dyuers
godly matters.*

S. Athanasius.

VWho so euer will be sauued,
before all thinges it is ne-
cessarie, that he holde
the Catholike
faith.

CVM PRIVILEGIO.

1583.

THE PRINTER TO THE READER

touching the edition of this booke.

OFTEN tymes I haue harde many deuout Christiās
complayne of the scarsetye and vvanke of this
Catechisme, heretofore compyled and set foorth
by the reuerende good Father L. Vaux: And haue harde
also many commende the same, as to be a booke vwhereof
they themselves & others haue reaped much commoditie.

Therefore I haue longe before this, purposed to put foorth
this sayed Catechisme: yet for that greate volumes are
vvritten of the lyke argumente in other languages, I de-
ferred the matter, dayly expecting some more ample dis-
course: and such as might serue the turnes of all aswell
Learned as unlearned. But vwhen I made some good men
priuie to this my purpose & expectation, it vwas answvered,
that for an vncertaine commoditie to lose a certaine, such a
case vvere neyther vvisdome nor pietie: for though it might
be, that some learned man vwould hereafter enlarge this ar-
gumente, and put it furth: yet it is vncertayne vwhen that
vwill be: & vwhen it commeth, it may perhaps not so aptly
serue for yong scollers and the unlearned (to vvhose vse this
shorte and compendious pamphlet vwas by the Author here-
of first mente and pretended) as this doth.

VVhereupon to satisfie the desire of these good men: and
to the entente the benefite of this my trauayle mighte grove

to Gods glorie, and to the furtherance and encreasing of the Catholicke fayth and Religion vwith the aduaancement of the godly entent of the first Authour, I haue to my charges & paines, nevvly put furth in printe this Catechisme vwith the instructiones of the laudable Ceremonies lately added thereunto.

And finding in other godly bookes, diuers briefe notes of good and godly matters in forreyn tongues not impertinent to this argument, I haue thought good to collect, compyle, translate and publishe the same as an appendant to this booke, for a further augmentation of profit and commoditie to the vnlearned: vwhich my trauayle I desire may be accepted of all, as profitable to the readers as they may make it, and vwith as good a vwill as I offer it.

To them of his Rigithe hande, come ye Ryghteous to lyfe euerlasting.



But to them of his lefte hand, goe ye wicked to hel fyre which is euerlasting.

Math. 25.

VVhen the Sonne of man shall come in his maiesty, and all his Angells with him, then shall he sit vpon the seate of his maiestie, and shall saye.

THE AUTHOR TO THE READER.

VVHEN I did invvardly consider in my minde a Decree in the seuenthe Canon made at the Second Generall Councell holdē at Laterā vtherin Concil. Latera. 2. Schoolemasters are straitly charged, vpon Sondayes and Holy-dayes to instructe and teach their Scholers Christian doctrine, appertaining to Religion and good maners, as the Articles of the fayth, the Commaundements of God, & such lyke : And also to exhort and compell their Scholers, to be presente in the Church vwith a reuerente deuotion, in prayer at the times of Masse, Mattins, & Euensong, the vwhich Decree I did see diligently obserued at Louan, & other places in Germany and Italy : These and such lyke considered, in myne ovvne conscience I did confesse a great negligence in my selfe, that I had not done my duety heretofore in bringinge vppe my scollars.

Of these thinges vpon a time I had talke vwith a graue godly man, vwho sometime did exercise an honorable roome in England, and much pitied the lacke of instrucion of youth, and the ignorance that vvas amonge the simple people there, and of a godly zeale that he had toward the saluatiō of the souls of the simple and vnlearned, he earnestly requested me, to set foorth in writing an Instruction, what all people ought to beleue and doe, yf they will be saued.

Math. 20.

VVhose request I was willing to satisfy for two causes, partly to recōpense my negligence, in that I had not don my duety in teaching and instructing them that were committed to my charge (taking comfort of the parable in the Gospel, that he whiche entred into the vineyarde to labour at aleeuen of the clock, receiued his penny equally with him that entred into the vineyarde bytyme in the mornyng to worke) partly to ioyne with the said godly man, in the intent to doe good to many, and to hurt none: trustyng although I come late, that yet this my simple Myte may be receiued with the poore widowes oblation, albeit I was much afraied to haue it put in printe, leste it should come to the hands of such learned men, as would looke for finesse of sentence, and eloquence of wordes, which are lacking in me: by meanes whereof in the end I feared, lest my good will and diligente labour should redound to my rebuke and reproche.

Marc. 12.

Thus being in a great perplexitie, it chaunsed that I had conference in this matter with a learned man, whose iudgment I trusted better then mine owne, & wholy depending vpon his counsell, I did forsake mine owne fansie & will herein. And being animated and encouraged by my saied learned frend to take the matter in hand: after my simple and rude maner, I haue compiled this litle booke for yong scolers, and the vnlearned, beseeching God in my daily praiers (if it be his wil and pleasure) so to geue his grace to the readers herof, that some goodnes may come thereby in the amendement of lyfe, to Gods

glory, and their soules health and comfort, which is the only purpose and intent that moued me to take paynes to set furth this little booke called A Christiā Doctrine.

And what I haue set furth in this little booke, the grounde and substance I haue collected & translated out of the Scripture, & generall Councells, out of the bookes of D. Petrus de Soto, and D. Canisius, addinge here and there some sentences of the anncient Fathers, S. Cyprian, Athanasius, Ambrose, Hierome, Damascene, & S. Bernard. God send thē eares to heare which shall learne it, and them, that neede not learne it, because they knowe it, to take it quietly when they reade it, knowing that I haue made it for the simple, and ignorant, and not for the fine felowes, and learned.

THE CATECHISME CONTEYNING
FIVE CHAPTERS NECESSARY
TO INSTRUCT CHILDREN
AND IGNORANT PEOPLE.

CHAP. I. (*Of faith.*)

VVhat is man?

MAN is a resonable creature of God, whiche God hath made maruelously of a body & a soul. As concerning the body, he is mortal like vnto beastes. But as concerning the soule, he is immortal lyke vnto Angels, made after the lykenes & image of God, that is to say, with power of knowledge and loue, apte to receaue felicitie, & true blessednes, which consisteth in the clere knowledge and fruition of God.

VVhom doe ye call a Christian Catholike man?

HYm that hath receaued the Sacramente of Baptisme, whereby he is made a member of the Catholike Church, & doth professe in harte, vword, & deede, the vwholsome doctrine of Iesus Christ & of the catholik Church, and doth not consente nor agree to any strang sects, or opinions, that the Catholike Churche doth disalovv or condemne.

Hovv, or by vwhat meanes are ye made a Christian?

IAm made a Christian, first by the especial grace of God in me, & his mercy: vwherby (vwhen I vvas the seruant of the diuell & vvrath) by Baptisme he hath receaued me, to be his

child by adoption, vwhen I could nether decerne, nor knowve it by my age. And also novv by his especiall inspiration and grace (as firmely I beleue) he hath perswaded this thinge in my mind, and made me certaine, that this faith, and doctrine of Religiō, vwhich I do hold and beleue, he hath reuealed in the Catholike Churche, vwhich hath bene taught of Christ, & his Apostles, and their successors to this daye. And I am perswaded, that same fayth & doctrine, only to be true, & that it shal continue to the end of the vvorlde: but all other sectes, false religions, and heresies, vwhich haue risen from time to time, to be pernicious, hurtful and damnable.

Of vwhat thinges ought a Christian man first to be instructed and taught?

OF Faith, Hope, & Charitie, of the Sacraments, and offices of Christiā righteousness. For although the doctrine of Christ & his Catholike church be large, & conteine al the holy Scripture, vwith traditiōs vnvritē (vwhich vve are boūd firmly to beleue) notvwithstäding vnder these fие thinges especially al other things are conteined & comprehended, ether expresly in vwordes, or vnderstanding.

1 First, those thinges vwhich apperteyne to faith, that vve are bound to beleue, are conteined vnder the Articles of our Creed.

2 Secondly, those things that apperteine to hope, and vwhich vve should desire & hope for, are cōteined vnder the petitions of our Pater Noster.

3 Thirdly, those things that apperteine to Charity, are comprehended vnder the ten Commaūdements of God.

4 Fourthly, Grace, mercy and sanctification is geuen to vs by the holy Sacramentes.

5 Fifthly, by the offices of righteousness vve are instructed and taught to decline from euill and to doe good.

By what enterance must vve come vnto God?

First vve must come vnto God by faith : for vwithout faith it Heb. 11. is impossible to please God.

VVhat is Faith?

Faith is the gifte of God, and light vvhерby vve be lightened vwithin, and assuredly be induced to beleue al thinges that be reuealed in Christes Churche to vs, ether by vvorde vwritten, or vnvritten.

OF THE ARTICLES OF THE FAITH.

VVhat is the Summe of Faith, or cheefe pointes that vve must beleue, if vve vwill be saued?

THe ttwelve Articles of our Creede that the Apostles made: euery one of the Apostles made one Article, as heere followveth.

1 *S. Petrus.*

I Belleeue in God the Father almighty, the creator of heauen and earth.

2 *S. Andreas.*

A Nd in Iesus Christ his only Sonne our Lord.

3 *S. Ioan Euangelist.*

VVHich vvas conceaued by the holye Ghoste, borne of the Virgin Mary.

4 *S. Iacobus Maior.*

SVffered vnder Ponce Pilate, was crucified, dead & buried.

5 *S. Thomas.*

DEscended into hel, the third day he rose again frō death.

6 *S. Iacobus Minor.*

HE ascended into heauen, & sitteth on the right hande of God the Father almighty.

7 *S. Philippus.*

FRom thence he shal come to iudge the quicke and deade.

8 *S. Bartholomeus.*

IBeleeue in the holye Ghost.

9 *S. Mattheus.*

THe holy Catholike Church, the Communion of Saints.

10 *S. Simon.*

THe forgeuenes of sinnes.

11 *S. Iudas Thad.*

THe resurrectiō of the body.

12 *S. Matthias.*

THe lyfe euerlastinge. Amen.

VVhat meaneth the first article? I beleeue in God the Father almighty, Creator of heauen & earth.

Gen. 1.

VVE must beleeue in god the Father almighty, the firste person in Trynitye, the Creator and maker of heauen and earth, and of all creatures therein, both visible and inuisible.

*VVhat meaneth the second article? In Jesus Christ his onlye
Sonne our Lorde.*

VVE must beleue in Jesus Christ the second person in Trinity, his only Sonne our Lord, begoten of his Mat. 16. Father before the beginninge of the vvorlde: verye God of the Heb. 1. true God, light of light, beinge of the same substance, vwith the Father.

*VVhat meaneth the third Article of our Creede? VVhich vvas
conceaued by the holy Ghost.*

VVE must beleue, that our Lord Jesus Christ vvas conceaued in the vvorlde of the virgin Mary, taking fleshe & bloud of her (by the vworking of the holy Ghost vwithout seed of man) vwhich conception vvas immediately after the Luc. 1. Salutation of the Angell Gabriell and her Consent. Soe he vvas borne of the blessed virgin Mary after nine monethes, being verye God and perfect man.

*VVhat meaneth the fourthe Article? Suffered under Ponce
Pilate, vvas crucified, dead and buried.*

VVE must beleue, that Christ our Lord being vwithout Mat. 20. spott of sinne, vvas condēned to suffer death (Ponce Pilate being iudge) he vvas cruelly crucified, he gaue up the gost vpon the Crosse, he vvas buried vwith great reuerence of Ioseph and Nicodemus.

*VVhat meaneth the fifth Article? He descended into hell, the
third day he arose againe.*

VVE must beleue, that Christs body lyinge in the graue, Mat. 8. his soule descended into hell: not to suffer paynes, Luc. 14. Ephe. 4. as some heretickes doe say, but for consolation and comfort of 1. Cor. 15. many Fathers there, and out of that place (called *Lymbus Patrum*)

Act. 1.

he loosed the soules of the blessed Fathers from captiuitie, and caried them avvay vwith him : the thirde day he rose againe from death to lyfe, manifestly shewinge himselfe to his Disciples, eat-
ing vwith thē, and speakinge of the kingdome of God.

Act. 1.
Matt. 16.
Luc. 24.
Heb. 1.

VVhat meaneth the sixth Article? *He ascended into heauen.*
VWE must beleue, that our Lord Iesus Christ, after that he had done all thinges necessarye for our redemp-
tion in his manhood, the fortith day after his gloriouse resurrection in the same manhoode maruelously ascended into heauen vwith great glory and triumph, carying vwith him the soules vvhiche he had loosed from captiuitie, and bondage of the diuel. And there doth sit on the right hande of God the Father : that is to say, Christ assūpt into heauen, is peaceably in great glory & maiesty, both iudgeth and disposeth all things quietly & peace-
ably vwith God the Father in euerlastinge blessednes (vvhich is vnderstandinge by the right hand) vvhile his seate vvas prepared from the beginning of the vvorlde.

Math. 25.

VVhat meaneth the seventh Article? From thence he shal come to iudge the quicke and the deade.

VWE must beleue, that Christ our Lord at the day of iudgement, in mans forme lyke as he did ascende, so shall come from heauen : to receave the good people to eternall ioy, and to iudge the badd people to perpetuall payne.

Ioh. 15.

VVhat meaneth the eight Article? I beleue in the Holy Ghost.

Act. 10.

VWE must beleue in God the holye Ghoste (the third person in Trinity) proceedinge from the Father and the Sonne, beinge equall in povver vwith thē : vve must beleue, that he teacheth the Catholike church all truth, and hath appointed

the Bishops to gourne and rule the sayd Church, and that he sanctifieth vs by the holy Sacramentes.

VVhat is the meaning of the ninth article? The holy Catholike Church.

VWE must beleue one, holy, Catholicke and Apostolike Church: and we must beleue the doctrine that is taught therein.

VVhat is the Church?

THe Church is a visible compayne of people, first gathered together of Christ & his disciples, continued vnto this daye in a perpetuall succession, in one Apostolike fayth, liuinge vnder Christ the head: and in earth, vnder his Vicar, Pastour and cheefe Bishoppe.

VVhy is the Church called one?

Because thereby are excluded all congregations of the malignant Church, which are deuided into sundry schismes, sectes, and opinions in doctrine, as the Lutherans Churche doth not agree with the Zuingliās, nor the Zuinglians with the Anabaptistes &c. Therefore Christ his Church is called one, being gathered together in on spirit of Iesus christ. In this Church is confessed and worshipped one God, one faith is confessed and taught, one baptisme and one vniforme order of Sacramentes are ministred without schisme or diuision, hauinge one Head in earth, Gods Vicar in the Apostolike See, successor to S. Peter.

VVhy is that Church called holy?

Because in it we be sanctified and made holy in receauinge so many benifites of God, as we haue receaued: the Church being Christs deere spouse, the piller & foundation of

truth, Christ hath sanctified it by his pretious bloudshedding : the blessed Martyrs haue suffered cruell martyrdome therein : and many miracles haue bene wrought therin by the Apostles, Martyrs, Confessors & Virgins, for the confirmation of their doctrine.

VVhy is the Church called Catholike.

Math. 28.

Because euerywhere, at all times, and in most persons, it both is, and hath bene.

VVhy is the Church called Apostolike ?

Because it is founded vpon the Apostles, and in this Church we can shew and prooue by lineall descent in the See of Rome, a succession of Bishoppes, which haue receaued & kept the Scriptures with the true exposition thereof, traditions and obseruations, from the Apostles to these our dayes, from one to an other : so that the true doctrine, principal traditions, general obseruations and customes vsed in the Church at this day, we are able to shew instituted or alowed by the Bishopps succeeding lineally to the Apostles Peter and Paule, which did sit at Rome, there layinge a foundation of Christ his Church, and also suffred martyrdome there.

VVhat is the Communion of Saintes ?

VVE must beleue, that all good faithfull Christian people, whether they be in heauen, earth, or purgatory, be members of Christ his mystical body (which is the Church) and communicate & participate one with an other.

The Saintes in heauen doe pray for vs in earth, and we participate of the benifite of their prayers & merites: we that be in this world doe communicate one with an other in prayers and the sacrifice of the Masse, with all good spiritual things, that be

done in the vniuersall Church: we ought to pray for them that be in Purgatory, & they may participate with vs of the Sacrifice of the Masse, and of our prayers, & other good deedes, and take releefe and benifite thereof.

VVhat meaneth the tenth Article? Forgeuenes of sinnes.

VVE must beleue (if we remayne still in the Catholike ^{Act. 1.} Church) to haue remission & forgeuenes of sinnes: which is by the holy Sacramēts that take their efficacy & strength of the merites of Christ his Passion.

VVhat meaneth the eleventh Article? The resurrection of the body.

VVE must beleue, that although our bodyes dye, & be ^{1. Cor. 15.} eaten with wormes, or with wyld beasts, or other wayes consumed: yet at the day of iudgemēt the same bodyes with the same flesh and bones shal arise agayne, & be vnited to our soules againe.

VVhat meaneth the twelfthe Article? The lyfe euerlasting.

VVE must beleue, that at the day of iudgemente, our ^{Math. 25.} soules & bodyes shal be ioyned together. And we must come before Christ, to geue a reckninge of our owne deedes, & they that haue done well, shal goe to euerlasting ioy both body and soule: and they that haue done euil, shal goe to euerlastinge paynes both body and soule: so that after this life, is an euerlasting life, ether in ioy, or Payne. *This is the Catholike faith, the vwhich except vve vwholly and steedfastly beleue, vwithout doubt vve shal perish to euerlastinge damnation.* ^{Athanasi.}

VVhat is the somme of al the Articles of our Creede?

TO beleue in harte, and confesse with mouthe, that our Lord ^{1. Ioh. 5.} God being most mighty in power, prudent in wisdome, of

Rom. 11.

an infinite goodnes, is one in nature and substance, & three in persons, the Father, the Sonne and the holy Ghost, so that these three are one true, eternall and incomprehensible God : of whom, by whō, and in whom all things are. Especially yet creation apperteyneth to the Father, Redemption to the Sonne, and Sanctification to the holy Ghost.

Mat. 18.

VVho be alienated & vtterly seperated from the Church of Christ ?

1. Cor. 5.

THe Iewes, and all Infidels, and they that by Apostacye forsake ther faith. And heritiks which although they be christened, yet obstinately defend error agaynst the Catholike fayth. Moreouer Schismatikes, which seperate thēselues from peace and Catholike vnitie : also they that be lawfullye excommunicated. Al these maner of people are excluded from the Communion of Saints, the participation of Sacramentes, & suffrages of the Church : which be cleane voyd of a spiritual lyfe, & are in bondage of the diuell.

Mat. 18.

VVhat is the most playne rule of faith, vvhереby Catholiks be decerned from heretikes ?

Cypri.

THe most plaine rule to know a Catholike is : They that do professe the fayth of Christ, & the whole authority of the Church, and stedfastly doe hold the doctrine and fayth of the Church, which the Doctours and Pastours of the Catholike Church doe define and teach to be beleued, are Catholikes. For he that wil not obey the Church (Christ him selfe sayeth) let him be taken as an Hethen & Publican. He shal not haue God to be his father, that will not haue the Church to be his mother.

CHAP. 2. (*Of Hope.*)*Spe saluati sumus.*

By hope we are sauued.

VVhat is hope?

Hope is a vertue geuen from God aboue, wherby we loke for the goodnes of our saluation and euerlasting lyfe with a sure trust.

*VVhereof may vve learne the righte maner and vway to trust
and aske necessaries of God?*

Of our Pater Noster, which our Lord & maister with his owne Mat. 6. mouth, hath taught and appoynted vs to learne: wherein be seuen petitions, as here foloweth.

- 1 Our Father which art in heauen, halowed by thy name.
- 2 Thy kingdome come.
- 3 Thy wil be done in earth, as it is in heauen.
- 4 Geue vs this daye our daylye bread.
- 5 And forgeue vs our trespasses, as we forgeue them that trespassse against vs.
- 6 And lead vs not into tēptation.
- 7 But deliuer vs from euil. Amē.

*VVhat meaneth the begininge of this praier? Our Father
vwhich art in heauen.*

IT is a preface, which putteth vs in remembrance of an high Rom. 8. and singuler benifite, that Christ our Sauiour hath obteined Gal. 4. through his merits: whereby God the Father is content to receaue Ephe. 1. and take vs as his children and heyres by adoption. And by this sweete name of the father, we are prouoked and allured, both to loue him agayne, and also to praye with greate truste.

VVhat meaneth the first petition? Thy name be halovved.

BY this petition we desire, that lyke as God the Father is holy by nature, soe by grace in the holy Sacraments we may be made holy and be sanctified, and that this gifte of holy feare (lest we should offend God) be so firmly planted in our harts, that therby all corruption of sinne be expelled and excluded from vs, and that the loue of God be so kindled in our harteres with purenes of lyfe, that with all our might and strength we maye indeuour our selues, to magnifie, extol, & praise the honour, worship, & magnificence of the eternal Maiestie, and what so euer apperteineth to the glory of the most high & mighty God the Father.

VVhat meaneth the second petition? Thy kingdome come.

BY this petition we desire and aske, the glory of the heauenly kingdome, and euerlasting felicity to be geuen to vs, that speedely we may raigne with Christ for euer: which petition must be obteined by humility and meekenes on our parts, applying our selues to Gods mercie and pitie.

VVhat meaneth the third petition? Thy vwill be done in earth, as it is in heauen.

Rom. 8.
Mat. 25.

BY this petition we aske & desire the helpe of the dyuyne grace to be geuen to vs: that willingly, sincerely, and constantly we may fulfil the wil of God the Father in earthe, as the blessed companie doe in heauen.

VVhat meaneth the fourth petition? Geue vs this day our dayly bread.

1 Tim. 6.
Mat. 4.

VVE desire and aske, that those thinges may be geuen to vs, which apperteyne to the nourishment, and sustentation of the lyfe of our bodies & souls: as meate, drinke &

clothinge, the word of God, & the Sacraments of the Catholike Church.

VVhat meaneth the fifth petition? Forgeue vs our trespasses as vve &c.

VVE desire pardon & forgeuenes of our sinnes, being redy to forgeue & remitte what offence soe euer any hath committed against vs: and soe he that is not with all men in Charitiye, can neuer truly say his Pater noster. And as we shew mercy, pitie & cōpassion vpon the poore, and to our inferiours that haue neede of vs: so God wil shew mercy, pity, & cōpassion vpō vs.

VVhat meaneth the sixth petition? And leade vs not into temptation.

VVE desire, that in so great imbecillitie, frayltie, & weake-nes of lyfe, we may be vnderset & vpholden with a diuine power and strength: and that we may be defended against the diuel, the flesh and the world, leste by any meanes we be ouercome with tēptation of our saied ghostly enemies, and geue consent.

VVhat meaneth the seventh petition? Deliuer us from evill.

VVE desire God the Father, that of al his gētil beneficialnes he would deliuer vs from al aduersities, and miseries, both of body & soule, and from all occasions of the same in this present lyfe, and in the lyfe to come. Amen (which is as much to say in English as, so be it) signifieth the hope to obteine al that is conteined in the petitions before going.

VVhat is the summe of the foure first petitions?

BY the first petition we desire that the honour and glory of the 1. Diuine maiestie may be reverenced & halowed among vs.

2. By the seconde we desire our owne felicitie.
3. By the thirde petition we desire due obedience to God.
4. By the fourth, necessarie sustentation of our bodies and soules.

VVhat is the somme of the other three petitions?

THe other three petitions cōteine the euil things and miseries, that we ought to put away with prayer, as sinnes, whiche shut vp the Kingdome of heauē from vs. And tēptations, which draw vs from God to sinne. And calamities both of this life, & the life to come, except we be holpen by a Diuine grace. So our Pater noster teacheth vs both to aske good things, and to put away euil thinges by prayer.

OF THE AUE MARIA.

VVhereof came this maner of salutatiō to the Blessed Virgin Marie.

THe firste parte came of the exāple of the Angel Gabriel whiche with great reuerēce & humilitie did salute the virgin Marie, being sēt frō god, to shew the wonderful incarnatiō of our saviour christe our redemer, saying : *Haile full of grace, our Lord is vwith thee.* The secōde of the exāple of S. Elizabeth, which being replenished with the holy ghost, did salute her saying : *Blessed art thou among vwomen, and blessed is the fruit of thy vvombe.* Now the continuance of this maner, of the salutatiō, cōmeth of the vse & custome of the catholik Churche, being taught by the holy ghost, this Angelical Salutatiō, to be a verye necessarie prayer of laude & praise, to be oftē saied, & to be ioyned to our Pater noster.

VVhat frute or profit doth this Salutation bring vs?

IT doth reuiue and stirre vp in vs, the gratioues and healthfull mēmory of the holy Virgin Mary & our Lords Incarnation.

And furthermore it doth admonishe vs, & put vs in remembrance, that we may seeke to get the gratiouſ ſauour of the Virgin to make interceſſion for vs to God.

VVhat may vve beleeue of this Salutation?

THe excellent giſts & praises of the incomparable Virgin : that ſhe was repleniſhed, and fulfiſhed with the giſtes of God, and the moſt ſingular vertues : that ſhe was a Virgin and Mother : that ſhe was bleſſed among al women of al times : that ſhe was Mother of the King of al Kings, mother of Christ our Lord God. Also that ſhee was the procurer of grace, and mother of lyfe, which is Christ him ſelfe.

VVhy is the Ave Maria uſed ſo often to be ſayd for a prayer, ſeinge there is no petition in it?

VVHo ſo euer hath anye ſuite, or request that he would gladly obtaine of a Prince, Magistrate, or his Superior : he will vſe often wordes that will please and delighte the minde of him that his ſuite is to, that thereby his mind may be moued with affection, and made attentiuſ to heare the Suiter, and graunte all his requeſte. So al Christian people are ſuiters to God, and ought to make ſuite & request for mercie, grace, and godly helpe, to attaine and come to eternal glorie. And for be-cause our bleſſed Lady was preelected & chosen of God before all other creatures, to be the mother of Christ, both God & man, & of that glorious Virgin Christ tooke his manhode, wherewith he redemeſ vs : therefore it is expedient, to desire the ſaid Mother of God to pray for vs, that by her interceſſion we may the better obteine our ſuite of God.

No wordes can be found in the holy Scripture of more efficacy and strength, to moue the holy Trinitie mercifully to heare our ſuite, & graunte our request, then the Angelical Salutation.

First what wordes can be more acceptable to God the Father, thē these wordes, that he him self was the Author of, & (as one wold say) endited in heauen, and sente them doune into earth by his mightie Archangel Gabriel, when he had decreed mās redēptiō & saluatiō.

VVhat wordes can be more pleasant to god the Sonne, the second person in Trinitie, thē these wordes of the Angel, whereby his blessed incarnation is moste specially remembred : that he being god, was also made man perflyt : taking his Manhode of the moste pure blood of the blessed Virgin Marie, and was the blessed fruite of her wombe : which fruite was offered vpon the Crosse for our redemption, the which fruite that the blessed Virgin brought forth, is really present in the blessed Sacrament of the Aulter, to fede and nourish the worthy receiuers, and to bringe euerlasting life to them that receiue worthely. And also to be as a medicine, to expel the poyson of the fruit that Eue first tasted of, vvhiche brought death and condemnatiō to all mankind.

VVhat wordes can more please god the Holy Ghost, the thirde Person in Trinitie, then these vvoordes that the Angel spake to the blessed Virgin Marie : by the vvhich he did worke the miraculouse Incarnation of our Sauiour in the Virgins vvombe ? So the vwill of the holy Trinitie vwas wrought by the Salutation of the Angell, to great ioy of Angels, & to the vnspeakeable comfort of mākind : what words can be more ioyful to the blessed virgin Mary thē to heare these words that the Angel saluted her with, at the cōception of our Sauiour Christ in her wombe : when Eua was turned into Aue, declaring her to be innocent, without spot of sinne, so full of grace, as neuer any earthly creature was : in such sorte and maner to haue our Lorde God with her, as neuer any creature had : to haue such blessednes, as neuer any woman had. Beinge a pure Virgin and mother, without greefe or paine,

Eua turned
into Aue.

bringinge furthe such frute of her wombe, as by his glorious Passion did redeeme the world? what can more moue the blessed virgin to pray to God for vs, then the Angelical salutation (called commonly the Aue Maria) in the which is conteyned such misticall wordes (sayeth S. Bernard) that as often as it is Bernerd. said with a reverent deuotion, it maketh Angels glad, and the Diuels to quake and tremble. Therefore vpon these consideratiōs the holy Church doth vniuersally and dayly vse both in publike & priuate prayer, this Angelical Salutation, and commandeth the same to al her obedient Children.

CHAP. 3. *(Of Charitie.)*

Si vis ad vitā ingredi, serua mandata.

If thou wilt enter into life, keepe the Commaundements.

OF THE FIRST COMMAUNDEMENT.

VVhat is Charitie?

CHarity is a vertue geuē from God, by the keeping whereof Mat. 22.
Luc. 10.
Mat. 19. we shal possesse euerlasting lyfe in the kingdome of heauen.

Hovv many Commaundements of God be there?

TEN Vvherof the first Commaundement is: Thou shalt haue Exo. 20.
Matt. 4. none oþer Goddes but one: God the Father, god the Sonne, and God the holy Ghost, three Persons, and one God. Thou shalt vvorship thy Lord God and only serue him.

VVhat meaneth this Comaundement?

IT doth prohibit and condemne all idolatrie and vvorshipping Exo. 23.
Deu. 18. of false Goddes, art magike, diuination, superstitions obseruations, & all vvicked worshipping. And vpon the contrary part it requireth, that we beleue in God, and worship him.

Howv many maner of honours and vvorships be there?

Three, whiche be called *Latria*, *Hyperdulia*, and *Dulia*.

VVhat is the honour and vvorship called Latria?

Latria is a Seruice, Adoration, honour & worship, that must be geuen only to God being the beginning & ende of euery creature. By this honour and worship called *Latria*: we must honour, worship, & reuerence the blessed Trinitie, and Christ incarnate the second Person in Trinitie.

VVhat is the honour, vvorship, and reuerence called Hyperdulia?

Hyperdulia, is a reuerēce, worship, & honour, due vnto no other, but to suche as be most ioyned vnto God: as our moste blessed Ladie mother of God of whom Christ tooke his manhode.

VVhat is the honour, vvorship, and reuerence, that is called Dulia?

Dulia, is a reuerence, worship, and honour apperteining to reuerēde persons both in heauen and in earth. By this honour called *Dulia*, we worship and honour the Angels and Saints in heauen. But we do not honour & worship Saintes, as putting more confidence and trust in them, then in God, nor with suche honour as is due to God. For we honour them as the frendes of God, being his Children and heyres by grace, and our Aduocates and Intercessours with God the geuer of al honour. In earth we reuerence their Rellikes and Images but the honour is referred to the Saintes thē selues. Also with this honour of *Dulia* we honour our Parentes, Superiours, & al reuerēd persons.

Howv is Gods due honour & seruice geuen him?

In our hartes by faith, hope and charitie. In our bodies by outward gesture and actes as Sacrifice and fasting, &c.

Hovv is it geven by Faith?

IN beleeuing the xii. Articles of our Creede, both expressed in Faith. wordes, and vnderstanding as holy Church doth beleue and teach: and in hauinge an inwarde deuotion of minde toward God & his Sancts for his sake.

Hovv must vve honour God by Hope?

VVE must haue a stedfast trust in god, that of his mercy & Hope. grace (our good workes answeringe there vnto) he wil reward vs with euerlasting ioy in heauen.

Hovv must vve honour God by Charitie?

VVE must loue God with al our hartes so firmly, that Charitie. Mat. 22. neither for feare nor flattery, prosperitie, nor aduersitie we be caried away from God. And that the loue of no creature remaine in our hartes, but for God and godlines. Vvith al our soules we must loue god so faithfullye, that we had rather our soules should be seuered from our bodies, then from god. This loue maketh al thinges light and easie: this loue caused the glorious Martyrs to suffer al kynd of tormentes, both patiently and gladly for the feruent loue of god. This ardent loue vnto God, caused the blessed Fathers in wyldernes to take great paines and penance vpō them, in fasting, and praying, weeping and mourning. For their meate and drincke they vsed dry bread and cold water, herbes, rootes, and barkes of trees, for their clothing, heare and sacke, the colde earth for a bedde: a hard stone for a pillowe: and were ready to suffer any cruell death for Christes sake: their hartes were so kindled with a burning Charitie towardses God.

Hovv many wwayes, is the first Commaundement broken concerning faith?

Seuen maner of wayes, that is to say.

Faith.

1 By Infidelitie.

- 2 Doubting in faith.
- 3 Presumptuous searching of faith.
- 4 Denying of faith.
- 5 Tempting of God.
- 6 Vnreuerence of god.
- 7 The Arte Magike.

*Vvhō be they, that breake the first commaundment of God by
Infidelitie?*

Infidelitie.

AL heretiks, idolaters, Turks and Iewes, and al they that doe not professe the catholike faith both in hart, woord and dede, that our godfathers and godmothers promised for vs in Baptisme: And all they that neglekte to learne the Articles of our faith, and the Cōmaundemētes of god. For we ought to learne the said Articles of our faith & ten Commaundements, before we receiue the blessed Sacrament of the Altar.

*Vvhō be they that breake the first commaundement, by doubting
in Faith?*

Doubting
in Faith.

They that doe not stedfastly beleue, but doubt whether there be a Paradise, a hel, and a Purgatorie. Also they that doe not stedfastly beleue the blessed Sacrament of the Aulter, and other Sacramentes of the Catholike Churche. For he that doubteth in faith, mistrusteth the certaintie of Gods worde.

*Vvhō be they that breake this Commaundement, by presumptuous
searching of Faith?*

Presum-
tuous ser-
ching of
faith.

3. Grego.

They that presumptuously searche the Articles of Faith or doubting, dispute of Faith and Veritie. And they that wil beleue nothing cōcerning Faith, but that whiche can be tryed and shewed by reason : for faith hath no merit where mans reason geueth experiment. No man can trie out his faith by reason.

VVho breaketh the first Commaundement by denying of Faith?

They that wil not confesse the Catholike Faith with their ^{Denying of faith.} mouthes, although they beleue it in their harts for a Christian man ought to be of such constancie, that he should rather suffer his life to be taken frō him, then his faith. Aud S. Paule saith : *vve beleue in hart to righteousnes, and cōfesse in mouth Rom. 10. to salvation.*

VVho breaketh the first commaundement of God by tempting of God?

They that require of God, or of his Saintes, miracles : & ^{Tempting of God.} seeke to be holpen of God by miracle where they may be holpen by other meanes. And they that for pouertie, sickenes, or aduersitie, doe murmur & grudge, that God wil not graunt them their desire, when peraduenture they desire against their soules health. For many times god doth not geue vs that, which we desire : to the intent he may geue vs that which is better for vs.

VVho breaketh the first Commaundement of God by vnreuerence of God?

They that doe not geue due reuerence to God, and his Saints, ^{Vnreuerence of God.} or to their Relikes and Images. Secondly, they that vn-worthely receiue the blessed Sacrament of the Aulter. Thirdly, they that vnreuerently behaue thē selues before the blessed Sacrament. Fourthly, they that vnreuerently behaue them selues in the Church, or other places dedicated to gods seruice : as they that wil not pray vvith their mouthes, kneele upon their knees, knocke upon their breastes, hold vp their hands and lift vp their eyes when order requireth, and necessitie or reason dispensemeth not.

VVho breaketh the first Commaundement by art Magik?

They that of purpose tel destinies by taking of lottes, or Art magike. ^{verses in the scriptures, Enchanters, vvitches, Sorcerers,}

interpreters of dreames, & suche like prohibited by the lawe of God: and all they that aduisedly vse their helpe to recouer health, or to get a thing that is lost.

Hovv many vvayes is the first Commaundement broken, concerning hope?

Three maner of wayes: By desperation, by presumption of gods mercy, and presumption of our good workes.

VVho breaketh the first Commaundement by desperation?

Desperation. **F**irst, they that by tentation of the Diuel, pusilanimite, or other infirmitie destroy themselves vpon mistrust of gods mercy. Secondly they that doe thinke their sinnes so great, that God either can not, or wil not forgeue their sinnes. Thirdly, they that heape sinne vpon sinne and will not go about to get remission of their sinnes. All such breake this Commaundement.

VVho breaketh the first Commaundemene by presumption of Gods mercy?

Presumption of Gods mercy. **F**irst, they that cōtinue in sinne still, trusting to haue mercy without Penance, and euerlasting life without good workes: & will say, God hath created them, and redemed them, and therefore he must needs sauе them. Secondly, they that trust only by Christes Passion, or by onlye faith to be saued. Thirdly, they that continue in sinne stil, trusting in the hower of death to aske mercy and to haue it: which is a presumption without all discretion. For when the hart is pinched with pangs of death, the bodie vexed with sickenesse, the minde tossed with the perplexitie of hel-fyre, and both bodie and soule inuironed & cōpassed about with horrible swarmes of Diuels: thē cōmonly grace & memory faileth to aske mercie. And then it fareth (as

Scripture saith) *he that loueth dager, shal perish in it.* For he Eccle. 3. that wil not seke for mercy when he may, often lacketh it when he would haue it. Al such breake the Cōmaundemēt of God by presumption of gods mercie.

VVho breaketh the first Commaundement by presumption of good vworkes?

AL they that thinke their merits so great, that they ought to Presumption of haue no aduersitie in this life, and that they shall possesse good heauen onely by their merites. And they that thinke they can vworkes. merit of them selues, without the continual grace of god. Such breake the Commaundemēt of God by presumption of good vworkes.

Hovv many vwayes is the first Commaundement broken, concerning Charitie?

THree maner of vwayes, by loue of vworldly thinges, by Charitie. vworldly feare, and seruile feare.

Vvho breaketh the first commaundemēt by loue of vworldly thinges?

FYrst of al, they that loue wife, childe, master, frinde, or them Loue of selues more then god. Secondly, they that for worldly vworldly gaynes, preferrement, or carnal pleasure neglect their dutie to things. god. Thirdly they that be more careful for worldly things, then for heauenly things, & would stil remaine in this world if they might. For the loue of god & the world can not dwel together in one hart. Nor one hart can serue God & Mammon. Al such breake the Commaundement of God.

VVho breaketh the first commaundement by vworldly feare?

FYrst of al they, that for feare of Princes, Lordes, Magistrates vworldly or Maisters, doe not obey the Commaundement of God. feare.

Secōdly, they that feare more the displeasure of any man, then of god. Thirdly they that for feare to be talked of or scorned, withdraw them selues from Diuine seruice, or woorshipping of God, or of his Saintes. Suche breake this cōmaundement of God.

Seruile
feare.

VVho breaketh the first Commaundement by seruile feare?

A L they that keepe the Commaundementes of god only for feare of punishemente in helfire, & not for the loue of god : al suche breake this Commaundement of god.

Hovv many causes be there that moue vs to loue God above al things?

Vvhy vve
ought to
loue god.

Seuen especially.

- 1 Gods chief goodnes.
- 2 He loued vs first.
- 3 He is our Father.
- 4 He hath redemed vs.
- 5 He prouideth continually for vs.
- 6 He is presente vnto vs in the Blessed Sacrament.
- 7 He promiseth to vs a rewarde, that eye neuer sawe, that eare neuer heard, that hart neuer thought.

OF THE SECOND COMMANDEMENT.

VVhat is the second Commaundement of God?

THou shalt not take the name of god in vaine.

Eccle. 22.
Mat. 5.

VVhat meaneth this Commaūdement?

IT doth forbid and condemne the abusinge & vnreuerent takinge of the name of God, and his Saintes, or any creature : which is committed of periurers, and blasphemers. No man may sweare an othe without a great cause, and that must be before a

Judge in veritie, in justice, and iudgement: that is, truly, vp-rightly, and aduisedlye. Otherwyse all our talke ought to be, yea, and nay.

Hovv many wwayes is the name of God taken in vayne?

FInd maner of wwayes: By periurye, blasphemie, vnlawfull vowes, breaking of lawful vowes, and by vnauidised takinge of the name of God and his Saints.

Hovv many wwayes is God offended by Periurie?

SEuen maner of wwayes. First by falsitie, in calling God or his ^{1.} Saints to witnesse, affirming with an othe that, which is ^{Falsitie.} false: or that, which we thinke to be false.

Secondly by doubtfulnes, affirming with an othe that, which ^{2.} Doubtfulnes. we be in doubte of, although it proue true afterward.

Thirdlye, if we promise with an othe to another that, which ^{3.} Promise. we intend not to perfourme.

Fourthly, if by crafte or subtilitie of words in an othe we goe ^{4.} Crafte in vvoordes. about to deceue the hearers vnderstandinge.

Fistlye, if we sweare to doe a noughtie acte or deede, which ^{5.} An euill deede.

Sixtly, if we sweare to omitte a good deede, or worke of ^{6.} Omitte a good deede.

Charity, which othe is not to be kept.

Seuenthly, if of purpose we compel any man to periurie. ^{7.} Blasphemye.

Hovv many wwayes is God offended by blasphemie?

SEuen maner of wwayes: First if we sweare by false Gods. ^{1.}

Secondlye, if we attribute vnto God that, which doth not ^{2.} agree to him: as to say, God is not righteous or merciful.

Thirdly, if vve deny any thing, that agreeth to God: as to ^{3.} deny God to take care of mortal things.

Fourthly, if vve attribute vnto a creature that, vvhich only ^{4.}

agreeth to God: as if vve attribute to the diuel and fortune the povver and dominion of al things.

5. Fifty, if vve attribute members to God, as cōcerning his diuinity.
6. Sixtly, if vve curse God or his Saintes, and vwill saye: God is not righteous, if vve may not haue our ovne vwill. For as light is odious to sore eyes, and good meate vnsauerye to the sicke: so God his mercy displeaseth euil & wicked people.
7. Seuenthly, if vve doe iniurie to God or to his Saints.

How many vrayes is God offended by vnlawful vovves?

1. **Vnlawfull vovves.** **F**oure maner of vvaies. First if vve make a vovv, to doe an euill deede: as to kill a man, or to mayme him.
2. Secondly, if vve make a vovve agaynst a godly porpose: as not to enter into religion, or not to geue almes.
3. Thirdly, if vve vovve a lavyfull vovve for an euil intent, that vve may haue our vnlavyful purpose, so to make God author of euil.
4. Fourthly, if vve make a vovve that is foolish, vndiscreete, or vnreasonable. And if vve doe not performe our lavyfull vovve in due time, we breake Gods commaūdement: yet some vovves for a reasonable cause may be changed or dispenced with, by them that haue authoritie to dispense.

Also, vve may breake the second commaundement of God by vnatuisde takinge of the name of God: as if vwithout nede or compulsion vve svweare in things that be certayne, or if vve svweare of a peruerse custome, or of purpose by God or his Saintes in idle talke or anger. For he that is accustomed to sweare, can not escape periurie.

OF THE THIRD COMMAUNDEMENT.

VVhat is the third Commaundement of God?

Exod. 22. **R**Emember that thou sanctifie, & kepe holy the Sabbath daye. In Moyses law the people were commaunded to sanctifie

& keepe holye the Sabbothe daye, which daye we call Saturday, or the seventh day. For after that almighty God had created al kinde of creatures in six dayes, the seventh day he rested, or ceased to create any new creature. But in the law of grace we doe not sanctifie or keepe holy the seventh day, called the Saturday: but we sanctifie or keepe holy the day following, called the Sunday, or our Lords day: in the which day christ our Lord arose from death, making mankind (that vvas created earthly) a heuenly creation, in the day of his resurrection. This precepte of sanctifying or keepinge holy the Sonday, or our Lordes day, doth conteyne vnder it, all feastes & holy dayes instituted & commauded by the Church. And vve doe sanctifye the holy day, vwhen vve applye our selues to the vvorshipping of God. Therefore vpon Sondaies & holy daies vve ought to search our conscience, and purge it from sinne: vve should crye & call vnto God for mercy & grace, thanking him for his manifould benifits bestovved vpon vs: vve ought to haue in memory Christs Passion, Paradise, Hel & Purgatory, so to absteine from sinne, & exercise our selues in thinges that be godly for our soules health: as in goinge to the Church, to pray deuoutly, reuerently to heare Masse, and other Diuine seruice.

Leui. 3. 1.
Hier. 14.
Num. 15.

Howv manye vvayes is the holy daye broken?

FOure maner of wayes. By seruile worke, by omitting the worshipping of God, by vnreuerence of holy things, by wantō or vnlawful playes.

Howv is the holy-day broken by seruile vvorke or labour?

IF vpon Sundayes or holy dayes we worke, or cause other to Seruile worke. Seruile worke any seruile labour, that properly perteyneth to seruile uantes: as plowghing cartynge, digging, & such like, or doe use handy craftes, How be it for pitie or necessitie, some thinges be

permitted to be done vpon holy dayes: as dressing of meate, preparing of a medicine, burying the deade, & such like. Also it is permitted vpon holy dayes, to exercise the liberal sciences, as to dispute, or studie, to sing, or to play vpon instruments And if necessitie doe constraine to take a iorney vpon the holy day, it is permitted.

Howv is the holy day broken in omitting the vvorship of God?

Omittig
the worship
of God.

IF euery Sunday and holy day we be not presēt at Diuine seruice, & if we doe not heare wholy one Masse with a deuout reuerent minde: or if we doe not say our Diuine seruice that vve be bound vnto, if we be not cōfessed at Easter and receiue the Sacrament. In omitting these and suche like, we breake the holy day.

Howv is the holy day broken, by vnreuerence of holy thinges?

Vnreue-
rence of
holy things.

IF we heare Masse vnreuerētly, as talking, walking, gasing, or occupying our selues idly. And if we misuse the church or church yarde, or pollute the same, or if vve vse any thing forbidden by Christ or his Church, vve breake the holy day.

Howv is the holy day broken by playes, pastymes, or gamnyng?

Plaies or
gaminge.

IF we mispende the holy day in vnthrify games, as cardes and dise for couetousnes, or when we should be at Diuine seruice: or if we vse daunsing for wantonnes, or if we ildely straye about, when we should be at Diuine seruice: or if vve frequent tauernes or bowling allayes, or if we vse any vnhonest place or compagny. By these waies & such like we breake the holy day, and so offend god.

OF THE FOURTH COMMAUNDEMENT.

VVhat is the fourth Commaundement of God?

Exo. 20.

HOnour thy Father and Mother, that thy dayes may be long vpon earth.

In what thinges doth the honour consist, that vve must do to our Fathers and Mothers?

IN three thinges. In reuerence, obediēce, and succuring them. Ephe. 6. Col. 3.

Hovv must we reuerence our Fathers and Mothers?

IN louing them, doing good to them, in praying for thē, being Reuerēce afayrd least we should offend thē in vvorde or dede. In ^{to our parents.} geuing place to them: we must reuerence them both in wordes and gesture.

Hovv do vve offend in not reuerencing our parentes?

First, if we neglect our natural parents, or kinsfolkes being in vnrēce pouerty or misery, if we deride or scorne them, or styrre ^{reence to} _{our parents.} them to angre, or if vve desire their death for hatred towards them, or for desire of inheritance, goodes or honour, and by suche like, vve breake gods precept.

Secondely, we breake the commaundemēt of God, if we do not Reuerēce reuerence our Prelates, Bishops, ghostly Fathers, & other spiritual ^{to our spiritual} _{fathers.} rulers and gouerners in Christes Church, that haue cure & charge of soules. For vwho soeuer doth cōtemne, despise, or scorne ^{Rom. 13.} _{Heb. 13.} either their carnal parents: or spiritual fathers: be accursed of ^{1 Pet. 2.} God, as Cham vvas for laughing at his father Noe. ^{Gen. 9.}

Thirdely, vve breake this Commaundement of God: if we doe not reuerence our God Fathers and God mothers, our superiours and elders both in age, grauitie, vvisdome, vertue and learning, or in office, authoritie and dignitie.

In what thinges must vve obey our parentes?

IN all thinges appertyening to God, or good maners, in things Obediēce that be honest and lavyful. VVe must obey them by the ^{to carnal} _{parents.} example of our Sauiour Christ, vwhich was obedient to his parentes. And as we be bound to obey our carnal parents, so ^{Obediēce} _{to spiritual} vve be bound to obey our Prelats, Bishops and spiritual gouern- Fathers.

ours in Christes Churche: vve are bound to obey their precepts, and firmly to kepe their doctrine, that they haue taugt vs, for our soules health.

VVe must diligently take hede that we be not caried away with any strange heretical doctrine, & that we intangle not our selues in schism: stedfastly we must cleave and sticke to the doctrine concerning faith and Religion, that hath bene taught in Christes Churche by a succession of Pastours and Bishops comming linealy from the Apostles. VVhose doctrine is deriued from the Apostles to this day from one to an other. VVho soeuer doth not obey these spiritual Fathers, doth greatly offend God.

In vwhat thinges must vve succour our parentes?

Succour
our Pa-
rents.

IN comforting them: and ministring necessaries to them. For if any be so vnnatural: that they vvil not cōfорт them, vwhen they be alive, and pray for them vwhen they be dead: they breake the cōmaundement of God.

Also by this Commaundement euery man and woman is bound to pay truely their tythes to their Prelates, & al other debtes and dueties due vnto others.

Ephe. 6.

And as the childrē be bound to obey their parentes, so fathers and mothers ought to geue good exăple to their Children. But some parentes seeke so much to enrich their Children in worldely thinges: that they pourchase euerlasting damnation both to thē selues: and to their children. Such parentes shew them selues to care only for the body: and not for the soule. If they see their Children in pouertie or miserie: they lament: but to see their Children in synful life they litle passe there of.

OF THE FYFTH COMMAUNDEMENT.

Vwhat is the fifth Cōmaundmēt of god?

Exo. 20.
Matt. 5.
Deu. 5.

THou shal not kil. That is to be vnderstād: thou shalt not without iuste autoritie kil or hurt any man in bodie or in

soule. And therefore both the Iudge in the commō wealth doth laufully put offēders to death, or otherwise punish them bodily, and the Bisshop doth laufully excōmunicate wicked or disobediet persons, for the preseruatiō of peace & trāquilitie ī the cōmō wealth, & ī the churche.

How many vvayes do vve breakē this Commaundement ?

TVValue maner of vvayes. First if we kil, hurte or maime 1. wilfully our selues, or any other : or if we commaund any man vniustly to be killed, or hurt or geue counsel, aide or helpe there vnto.

Secondly, If women by medicine, as by herbes, drinkes, or by 2. any other meanes kill their Children after their conception : Or if any man kill the Childe in the mothers wombe by strokes or by other meanes. Or if any man or woman procure barēnes to them selues, or to any other.

Thirdly, They breakē this Cōmaundement, that by witchcraft, 3. or by any suche diuelish meanes, be the cause of any mans death.

Fourthly, They that shorten their life by surfeiting vvith meates 4. and drinkes, or by riotous vvanton life.

Fifthly, Princes, and such as be in authoritie, if they make 5. lavves to put innocentes to death, or any man uniustly : as they that haue made lavves to put the holy Martyrs to death : for cōfessing Christ : and the Catholike faith.

Sixtly, They that of malice doe vvish hurte death or damnation 6. to any man : or they that reioyse of any mans aduersitie : or be sorie to heare of other mens felicitie or they that speake cōtume- liously of any man : or they that desire God to take vengeance vpon any man or vvoman.

Seuenthly, They that neglecte to succour & helpe them : that 7. be in extreme necessitie. Saint Ambrose doth say feede them ^{Ambro.} that be like to die for hungre : for if thou do not fede thou hast killed.

8. Eighthly, They that do imagine hurt or displeasure to any man: or make conspiracies, or take counsel to imprison, to vexe or trouble innocentes, or any man for a godly cause, as for the Catholike faith, or Religion.

9. Ninthly, They that haue offended any man, and vwill not aske forgeuenes. And they that vwill not forgueue them vvhiche haue offendēd, but vwill doe euil for euil.

10. Tenthly, They that kil the soules of the people vwith heresy, or wicked doctrine, or cōsēl, wherby soules are brought to dānatiō. And they that corrupte youthe vwith vvicked doctrine, or by any meanes corrupt good maners.

11. Eleuently, They thot shevv euil example in vvorde, or dede, and they that wil not admonish their neighbour offending.

12. Twelfhly, Fathers, Mothers, and Scholmaisters, if they doe not correcte Children offending with the rodde discretely: for he that spareth the rodde, hateth the childe (saith Salomon) They that wil not correcte children offending, kill their soules. By correcting Children with the rodde: fathers mothers: and maisters may deliuer the Childrens soules from hel. Therefore it is better to be unborne, thē vntaught. But in doing correctiō: angre must folowe reason: & be ruled by reason.

Pro. 23. Vve must beware, that we breake not this fyfth Commaundement of God, in any of these twelue waies before said.

OF THE SIXTH COMMAUNDEMENT.

VVhat is the sixth Commaundement of God?

Exo. 20. **T**Hou shalt not cōmit aduoutry. Vnder this Commaundement is forbidden all vnlawfull companie in leachery: whether it be fornicatiō betwene vnmariēd persōs: deflouring of virgins, rape: incest betwene kinsfolkes: sacrilege as pretēded mariage of priestes or betwen religious persōs, or in sinne against nature: which is most horrible in the sight of God. Also they

1 Co. 6.

Matt. 5.

that be vnlawfully married & inordinately geue them selues to carnal lust. For the especial cause of mariage ought to be, for procreation of Children. And vnder this precept is also forbidden Ephe. 5. al cōsent in delectatiō, & voluptuous pleasure of carnal concu-^{2.} The. 4. piscence and leachery: as vnhonest handling or touching them selues or others for lust or unlaful appetite, wherby nature is stirred, or cōcupiscence kindled.

In like maner they that suffer others willingly & vnhonestly to touche or handle them. Also by inordinate or lasciuious kissing or clipping, by bawdy songes: or un honest talking, or by any dissolute behauisour: as wanton & vnchast sight, daunsing to the intent to procure wantō loue, or to moue any to fylthie sinne. Also they that be bawdes, to bring any persons together to cōmitte sinne: or they that geue counsel, aide, succour or helpe there vnto in woerde or in dede. Finally if in our hartes we geue a ful deliberate consent to fylthy sinne of the flesh: whiche may come of vnchast sight: or talking, or of fylthy thoughtes, and imaginacions: although we doe not accomplish our filthy lust neither in dede, nor in wordes, yet we may offend deadly. By all these wayes a fore sayd we may breake the sixt Cōmaundement of God, and so set our selues in a damnable state.

VVhat meanes must vve use to auoyd the fylthy sinne of the flesh?

FIrst we must consider: that leachery corrupteth euery age, it Innocentius. cōfoundeth all the senses, it breaketh all order, it peruertereth every degree, it assaulteth yong and old, men, and women, wyse & simple: superiours and inferiours, it weakneth the body: and Bernar. killeth the soule, it leeseth good fame: and offēdeth the neighbour, it leeseth God: and winneth the Diuel, it dulleth the witte: and maketh men beastly: of the temple and membres of Christ, Ephe. 5. it maketh the temple and membres of the Diuel. Fornicatours and vncleane liuers shall haue no inheritance in the Kingdome of Apo. 21.

Hieron. god : but their portion and part shall be in the lake that burneth with fire and brimstine. Saint Hierome compareth leachery to helfyre, whose flame is pride, whose sparks are vngodly talke, whose smoke is infamie, whose end is pouerty, misery and helfyre.

Consider moreouer, the more any man geueth him selfe to voluptuous carnall pleasure, willing to satisfie his filthy concupisence : the more shall his desire increase, and the lesse shall he be satisfied. It is but a moment : that this fylthy lust delighteth : but the painful torments due for the same, be eternall in helfire. They that wil auoyde this fylthy sinne : first must kepe their harter cleane from ydle fylthy thoughtes, by holy meditations of Christ & his Saints. Secondly, they must shut vp their eyes from vaine aspectes, and their eares from vngodly talke. Thirdly, they must shutte up their mouthes from all talke sounding to sinne, and vse deuout prayer. Fourthly, they must chastice their bodies with abstinence and fasting, watching and exercising of some godly labour : & flee from ydelnes and euil company : so by the helpe of Goddes grace this fylthy damnable sinne may be auoyded.

OF THE SEUENTH COMMAUNDEMENT.

VVhat is the seventh Commaundement of God?

Exo. 20.

THou shalt cōmit no theft. By this Cōmaundement we are forbidden, to take, kepe, or occupie any thing that is an other mās against the right owners will, by violence, fraude, or deccite.

Hovv many vvayes doe vve breake this precept?

*I.
Sacrilege.*

SEuentene waies. First by sacrilege, as robbing of Churches, taking any thing away that is dedicate to God or to his Saintes, out of the Churche or halowed place, & putting it to profane vse.

Secondly by Simony, in bying, or selling, or making any ^{2.} Simony. Simoniacall pacte for spirituall giftes or ecclesiasticall promotiō: as patrones that nominate or geue any ecclesiasticall benefice or *Act. 8.* promotiō for profit or gaines, either to them selues, or to some frind of theirs. They also breake this cōmaundement, that obteine holy Orders by geuing of mony or mony worth: and they that geue mony for any Ecclesiasticall promotion or promise any part of their benefice or spirituall liuing, to the intēt to obteine any such spirituall liuing. VVhosoeuer doth so geue or receiue any such spirituall liuing, doth not only commit grieuous sinne, but ought to be depriued, and make restitution to the Church.

Thirdly, by vsurie in lending mony, to the intēt to haue the *Vsury.* same sums of mony againe with gaines either in mony or mony *Psal. 14.* woroth. Al suche vsurers are bound to make restitution to the partie. Yet he that is vrged with greate necessity, & can helpe himselfe by no other meanes, doth not offend in borowing mony & pmising gaine.

Fourthly, by theft, spoiling or robbing openly or secretly. ^{4.} *Theft.*

Fifstly, by deceiuing or defrauding, or by any meanes doing ^{5.} wrong to childrē during their nōage.

Sixthly, by bargayning or bying any thing of seruauntes, or of ^{6.} any that hath no authoritie to sell.

Seuenthly, they that will not paie their debts or wages that ^{7.} thei owe to any man.

Eightly, they that vse extortion, polling, or oppressiō of their ^{8.} subiectes or tenantes.

Ninthly, scholers that receiue mony of their parēs to bui neces- ^{9.} saries with, if thei bestowe it vpō vanities.

Tenthly, they that deceiue any man in paying counterfeited ^{10.} mony or gold for good and lawfull, although they haue receiued the same for good of others.

Eleuenthly, they that hurt or destroy other mens goods, either ^{11.}

openly or priuily, and they that will not make a recompense for hurt done to their power.

12. Twelfthly, they that do not their worke truly, that they are hyred to worke: and they are bound to make restitution of the dammage and losse.

13. Thirteenthly, they that retayne or kepe any thing that they haue found whiche an other hath lost by negligence against his wil. For what thou hast found and not restored, thou hast stolen (if thou know the owner.) And if by diligent search and inquisition thou canst not finde the right owner, thou art bound to geue vnto the poore, what thou hast found.

14. Fourtenthy, they that vse vntrue weights or measures in buying or selling, or they that sel that for good, whiche they know to be nougnt: or sell one thing for an other, whereby the buyer is deceiued or in bargaining vse crafty or subtil wordes.

15. Fiftenthy, they that vse crafte or deceite in gaming for couetousnes suche are bound to make restitution.

16. Sixtinthly, he that taketh and Actiō vniustly against any man for gaines, or doth geue counsell ayd or consent: or they that praise any man in a naughty act, or they that hold their peace, when they may let an euil dede deceit, or vnrighteousnes to be done to any man.

17. Seuententhly, they that be in authoritie, if they doe not make lawes, & prouisiō to their power, to represse all iniuries, wronges and deceits before sayd for in all these seuentene wayes the Commaundement of God is broken.

OF THE EGHTH COMMAUNDEMENT.

VVhat is the eighth Commaundement of God?

Exo. 20. Slaber. I. **T**Hou shalt beare no false witnesse against thy neighbour. First, by this commaundement is forbidden all hurtful lying, whether it be in iudgement, or in common and familiar talke: wherby hurte commeth to any man or woman.

Secondly, it is forbidden, to slander or to speake euill of any man, or to manifeste the secrete sinne of any man. 2.

Thirdly, it is forbidden, to dispraise, or diminish the good dedes or actes of any man, to bring him out of fauour or estimation. 3.

Fourthly, it is forbidden, to vse craft to hide the truth, being called in iudgement to witnesse the truth. 4.

Fifthly, it is forbidden, to deride or scorne others with scorne-
ful woordes, or to obiect a crime to do displeasure to any man or ^{Derisiō.} woman. 5.

Sixthly, it is forbidden, to detracte or impaire the good name or fame of any that is absēte whether they say true or false, they ^{Detraction.} ought to restore their good name and fame. 6.

Seuenthly, it is forbidden to take pleasure to heare euill spoken of any man or womā: for euery man ought to aunswer for his ^{Ephe. 7.} neighbour, to defend his good fame. 7.

Eightly, he doth offend God grieuously, that dothe defame or slander him selfe. 8.

Ninthly, they that curse them selues or others with euill wordes of mischiefe, or vengeāce, or such like vngodly wordes: & also they that aske vngeance or mischife vpon vnreasonable creatures, as cattel, corne, ground, & such like, breake Gods precept. 9.

Tenthly, it is forbidden to iudge rashly, or to take, or to interpret the wordes or deedes of any man in the worst parte: for in ^{10.} <sub>Rash iudge-
ment.</sub> things that be doubtfull, wee ought to iudge the best.

Eleuenthly, it is forbidden to vse whispering: with contentious wordes to prouoke any man to wrath: or to set dissensiō betwene party, and party, or to cause dissēsion to continue. 11.

Twelfthly, it is forbidden to vse flatterie as to praise any man or womā of a dede that is deadly sinne or to praise ani mā or womā to the intent to hurt thē in bodie, or soule or by flattering or praising to be the cause of deadly sinne. 12.

Thirtēthly, it is forbiddē, to vse dissimulation in woordes or ^{13.} _{Dissimilation.}

deedes. Also it is forbidden, to break honest and lawfull promises.

14.
Heresie.
2. Pet. 2.

Cyprianus.

Fourtently, it is forbidden, to hurt the soules of the people with heresie and false doctrine, cōtrary to the Catholike faith whereby the people are deceiued and brought into state of damnation. Heretikes beare false witnes with the Diuel against christ & his deare spouse the Catholik Church. They mainteine falsitie against the truth, & although they be punished or put to death by burning or other wise: yet thei receiue no croune of Martyrdome, but they receiue punishment woorthily for their infidelitie and false vvitnesse against the truth. So heretikes be Children, Martyrs, and vvitnesse for the Diuel against Christ & his Church. Thus all maner of lies are to be detested, and are forbideē by the Commaundement of God.

OF THE NINTH COMMAUNDEMENT.

VVhat is the ninth Commaundement of God?

Exo. 20.

THou shalt not couet or vnlaufully desire thy neighbours wife mayde or daughter. As in the sixt cōmaūdmēt al carnal lust outwardly apperteyning to the sinne of the flesh is forbidden: so in this precept is forbidden all invvard concupiscence and vnlaufull carnal desire of thy neighbours vvife daughter, or maide, in hart & mind for many are chaste in body, that haue cōmited adulteri or leachery in wil. Christ saith in the gospel: He that looketh vpon a woman, coueting in his minde to committe carnall acte vvith her: already in his harte he hath committed leachery with her: for although the thoughts be hidden frō man: & can not be iudged by mānes lawe: yet all thinges that we imagine or thinke in our hartes, are open and vnhid to the eyes of God. And the will & intente that is ready to cōmitte sinne, is reputed before god as the fact and deede done, being letted against the will. For he that hath a full wil to cō-

Matt. 5.

Matt. 5.

mitte leachery, if opportunitie of time would serue : breaketh this Cōmaundement. Also they that be negligēt to resist tēptatiōs or to represse & refraine the passions or cōcupiscēce of the flesh, or suffer thoughts of carnalitie to continue with delectatiō in their mindes. For euery one ought to defende their chastitie, as their liues. Finally, they that trimme or deck them selues to allure & prouoke others to their carnall loue, or vse flattery or dissimulation to prouoke other to sinne : all suche breake the cōmaundemēt of god.

OF THE TENTH COMMAUNDEMENT.

VVhat is the tenth Commaundement of God?

THou shalt not couet thy neighbours goods. As in the eighth Exo. 20. 2. The. 4. Cōmaundement, the outward act of theft, dammage and hinderaunce is forbidden to be done to thy neighbour in his soule, bodie, or goodes : so in this tēth Cōmaundement is forbidden the inwarde will & desire vniustly to haue thy neighbours goodes. For they that refraine to take or keepe their neighbours goodes onely for feare of worldly punishment or shame, breake this precept. And they that be ready in mind and will, to put foorth their monie to vsurie, or to be in vwill to steale : to take any mās goods to keepe thē, or hurt them or to witholde any thing that is found, if opportunitie of time would serue there vnto : all such breake this Commaundemēt. Also they that play at any game for the intente to get their neighbours goodes breake this Commaundement.

Also they that couet to haue any Ecclesiasticall promotiō, authoritie and dignitie by vnlauful meanes, breake this Commaundemēt. No man may doe euill, to the intent that goodnes Rom. 1. may come thereof : and much more grieuously they offend God, that desire goodes : landes dignities, or promotion, to maintaine their solace and worldly pleasure.

Ephe. 4.
Matt. 7.

VVhat is the summe of the ten Commaundementes?

THe summe of the ten Commaundements doth consist in the loue towardes god, and our neighbour.

In the first Table be three Cōmaundementes : which take avvay and forbid sinne and vice against the vvorshipping of God. They forbid idolatrie, apostacie, heresie, superstition, periury, blasphemie, and moue vs to the pure and true woorschipping of God in hart, woerde and deede. In the second table be seuen Commaundments, which commaunde vs to geue reuerence and honour to euery mā in his degree, to profit all, and hurt none : to doe vnto others, as we would be done to our selues.

OF THE FIUE COMMAUNDEMENTS OF THE CHURCHE.

Ne dimittas legem matris.

Prou. 1.

Forsake not the law of thy mother.

Hovv many Commaundemētes be there of the Church that vve be bound to keepe?

Mar. 1.

THere be fiue preceptes especially Commaunded by our mother the catholik churche christes deare spouse, which we are bound to keepe. For if we should be disobedient children to our mother the catholike Churche, & not obey her precepts, we cā not haue God to be our louing father.

Cyprianus.

The first precept is, that we celebrate and keepe holy dayes cōmaunded by the Catholike churche. As in the olde Testament the people were bound to celebrate diuerse feasts beside the Sabbath day: so in the new Testament we are bound to celebrate diuerse feasts besides the Sunneday.

I.
Concil.
Lugd.
Holy daies.

The second precept is, that euery Sunneday and holy day we reuerently heare Masse.

2.
Masse.
Concil.
Agath.

The thirde precept is, that we keepe the fasting daies commaunded by the Church : and abstaine from such meates as the Churche doth prohibite & forbide.

3.
Can. A-
post. 68.

Fourthly, euery man & woman once in the yeare is bound to ^{4.} be confessed of all their sinnes to their owne Curate : or to some ^{Concil.} Later. discrete Priest that hath authoritie to absolute them of their Confession. sinnes.

The fifth precepte is that euery man & womā hauing reason & ^{5.} discretion : once in the yeare at the least, receiue the blessed ^{Concil.} Later. Sacrament of the Aultar, and especially at Easter time. These and such like preceptes of the Churche we are bound to obserue and keepe. The obseruing of these preceptes and suche like is both profitable, & necessary.

First, for the exersice of our faith, humilitie, and Christian ^{1.} obedience.

Secondly, because they nourish, keepe and maintaine godly ^{2.} worship, honest discipline, and publike tranquilitie, and meruelously sette foorth all thinges in a decēt order in christes church. Thirdly, the charitable keeping of thē bringeth euerlasting life : ^{3.} but the contemning of these preceptes and suche like of holy church bringeth euerlasting damnation.

THE FIUE SENSES.

Exhibete membra vestra seruire iustitiae, in sanctificationem. Rom. 6.
Bestow your members to serue iustice for sanctification.

Hovv many outvward senses hath God geuen to vs ?

FYue : Sight, Hearing, Smelling, Tasting, & Touching : the whiche Senses we ought to vse to the honour of God, to the health of our soules, & the necessary vse of our bodies. And except with great diligēce we kepe & refraine the said outwarde Senses, they be as open windowes for sinne and death to enter in at, to our soules.

God hath geuen to vs our eyes that we may see to flee from Sight such things as be hurtefull, either to our bodies or to our soules:

and keepe such thinges as be good & necessary. And as this sēse of sight is more excellent then other senses, so is it more perillous : for except our sight be restreined and ruled by reason, it doth allure and intise vs to many sinnes.

1. First, they offend God by sight that take pleasure to looke vpon their owne comlinesse of body or clothing : and such like.
2. And they that with prowde lookes turne their eyes from place to place.
3. They also, that geue their eyes vnchastly to looke vpon any : for a wanton and vnchast eye is a signe of an vnchaste harte and minde.
4. And they that idly beholde the gesture or gate of any.
5. And they that seeing an other mans felicitie, be sory, or seeing an other mans calamitie reioyce.
6. And they that for hatred, disdaine to looke vpon any man.
7. And they that seeing an other mans goodes, desire the same.
8. And they that take pleasure, to looke vpon filthinesse, or any vngodlynes.

Hearing.

All suche as are before spoken of, mispend their sense of sight, & commit sinne. God hath geuen to vs our eares, to heare such thinges as be good and honest. God being a meruelous craftesman, would that man should haue two eares, and but one tongue, to the intent he should heare more, then he should speake. Our eares are geuen to vs, to perceave the doctrine of God, for our souls health.

Al these waies folowing, we doe mispend our sense of hearing, and so offend God.

1. If we be angry (more then reason doth permit) when we heare any thing that doth not please vs.
2. If we take pride to heare our owne praise.
3. If we take pleasure to heare lasciuious or wanton talke, scoffing, flattering or slanderous wordes.

If we take pleasure to heare heresie or diuelish doctrine. 4

God hath geuen to vs the sense of smelling, wherof the nose Smelling. is an instrument, to draw sweete smels to the braine, that be profitable to the body & not hurtful to the soul. These vvaies followving, vve may mispend the sense of smelling.

If inordinately vve be delited vwith the pleasant smel of de- 1. licious meats, desiring the same.

If for lasciuiousnes or voluptuousnes, vve be delyted vvithe 2. svveete odours, oyntments, pouders or perfumes.

If vve abhorre the poore or sicke & be ouercareful, least vve 3. should feele the odour or smell of them.

God hath geuen to vs the sense of tasting, vwhereof the tongue Tasting. is an instrument, to taste or deserne sauour or tast in such things as be for the nourishmēt of the body, & not hurtful to the soule. This sense of tasting, except it be ruled by reason, it bringeth many infirmities to the body, & is cause of sinne.

VVe doe mispend this sense of tastinge by surfettes of meates or drunkennes, or being ouermuch delyghted in delicious meates & drinke: And in breakinge fasting dayes, or in eating flesh or other meates for deliciousnes, at such times as the Church doth prohibit and forbid the same.

God hath geuen to vs the sense of towching, which consisteth Touching. in al parts of the body, but especially in the handes: for there is a multitude of vaines & sinowes come together. This sense is geuen to vs, that we shoulde vse it to the profit of our bodies and soules.

VVe doe mispende this sense of towchinge: If in malice we 1. kill, wounde, or stricke any man. If we steale, robbe, or take 2. any thinge vniustly. If we vnchastly touche our selues or any 3. other. And as we doe mispend these fие senses, so we doe misuse other partes of our bodies, and let sinne enter into our soules.

Prov. 5.

CHAP. 4. (*Of the 7 Sacramēts.*)Aug. li. 3.
de doctri.
Christia.Amb. li. 4.
Sacra.

Sapientia cēdīsīcauit sibi domum, & exēdit septēm columnas.
Sapience hath builte her an house, and hath cutte out seuen
pillers.

VVhat is a Sacramēt?

A Sacramēt is a visible forme of an inuisible grace, which is
instituted of God for our sāctification. In euerye Sacra-
mente is an outwardē forme or manner that we may see with our
corporal eies: vnder the which lyeth hidden an inuisible grace,
that we can not see with our corporall eyes: which we must
firmely beleue. As in Baptisme we see the Childe washed in
water, and we heare the wordes of Baptisme spoken, but inuisibly
the grace of the Holy Ghost doth purge the Childe from sinne:
So the fleshe is washed, that the soule may be purged.

*Hovv many Sacramētes did Christ institute?*Con. Flor.
Con. Tri.

SEuē, which be expressed in the Scripture: & they haue con-
tinually bene kept in the Catholike Church, & vsed by
tradition from the Apostles, from man to man, vntil these our
dayes. The Sacramētes be these: Baptisme, Confirmation,
Penance the Sacramēt of the Altar, Extreme vunction, Order:
and Mariage, the which concerning the inuisible grace that they
geue to the woorthy receiuers of them, take their efficacie &
strength of the merites of Christes Passion.

VVhy did Christ institute these seuen Sacramētes?

Christ did institute the Sacramētes for four causes.

1. First, to be medicines and preseruatues against sinne.
2. Secondly, to be meanes & helpes to the keping of the Cō-
maundementes of God.
3. Thirdly, to induce vs to humilitie and obedience, to bring vs
to knowledge and excercise of vertue in the feare of God.

Fourthly, to be instrumentes or vessels, whereby God doth 4
poure abundantly his mercy and grace into our soules, & maketh
vs apte to receiue the fruite and benefites of his Passion.

OF THE SACRAMENT OF BAPTISME.

VVhat is Baptisme?

Baptisme is the most necessary Sacrament of the new Testa-
ment, instituted of Christ, specially to wash away original Ioan. 3.
Rom. 6.
Gala. 3.
sinne, & all other sinne done before Baptisme. By baptisme we
be regenerated & borne againe of water and the holy Ghost, and
made Children of God by adoption & heires of the Kingdome of
heauen: VVithout Baptisme: either in acte or in will, none can
be saued.

VVhat is the effect of Baptisme?

THe effect of this Sacrament is to washe awaye all maner of Concill.
Florent.
sinne so cleane, that no satisfaction is to be enioyned: for
if any die after Baptisme, before thei commit sinne, their soules
goe streight to heauen.

In vwhat things doth Baptisme consist?

IN two thinges especially, the matter and forme. The matter Concill.
Florent.
is water, a simple elemēt. No Baptisme can be in wyne, The mater.
rose water, or any confect liquor. The forme is the wordes of
Baptisme, whiche are: *Ego te baptiso in nomine Patris, & Filii,* The forme.
& Spiritus Sancti: or I Christen thee, in the name of the Father,
& the Sonne, and the holy Ghost. Amen.

VVho is the minister of this Sacramēt?

Ordinarily the priest is the minister of the Sacrament of Bap- The minister
tisme, but in time of necessity a deacon, or a layman, & in a priest
a layman,
the absēce of a mā: a womā may baptize, or for lacke of other or woman.

an Heretike or paynim may Christen: so that they kepe the forme, and haue the matter, hauing an intēt to doe that which the Catholike church doth. But it is to be noted, that the minister, whē he dippeth the Childe in the water, or putteth water vpō the head, whiche is the principall part of the Childe at the same instant time must speake the wordes of Baptisme.

A lay mā
of womā
may not
Christiē,
but i ne-
cessity.

If any lay man or woman take vpon them to Christen a Childe, except it be in peril of death (whē a Priest can not be had) they offend God greuously in the sinne of presumption.

VVhether may one be Christened trvise?

ONe Person can be christened but once. Baptisme can not be iterated in any one Person: for Baptisme doth impresse & geue a Character or a distincke spirituall signe, that can not be done away.

*VVhat doe Godfathers and Godmothers for Children in
Baptisme?*

GOfdfathers and Godmothers become sureties for chldrē, and doe promise in the Childrens name, that they shall forsake the Diuell, and all his works & pōpes. Godfathers & Godmothers also become sureties for Chyldren, and promise, that they shall beleue all the Articles of the Crede. Therfore Godfathers and Godmothers ought diligētly to looke to their charge, whē Children come to yeares of discretiō: to bring thē vp spiritually, to teach thē, or cause thē to be taught the Catholike faith and Pater noster.

VVhy be ceremonies used in Baptisme?

CEremonies be vsed i baptismē partli agaist the power of the Diuel: partly for instruction both of vs, and of thē that be baptized.

VVhy be Exorcisms done ouer the childe vwithout the Churche?

FOr by cause before the childe be christened, he is no parte of Christes Catholike church.

VVhat profit hath the childe by the Exorcisms?

BY the exorcisms the Diuell is drien away, whiche goeth *Exorcisms.*
about to let the childe from Baptisme.

VVhy is the signe of the Crosse made vpon the childe?

THe flesh is signed and crossed, that the soule may be armed The signe of
the crosse.
Tertul. and defended. The signe of the crosse is made in the childe forhead, which is a place of shamefastnes, that the childe should neuer be ashamed to cōfesse the faith of Christ. The signe of the crosse is made vpon the childe's breast, stedfastly to beleue the faith of christ. The signe of the crosse is made in the childe's hand to blesse it selfe, & defēd it selfe frō the Diuell, and all aduersities, and to abide in the Catholike faith.

VVhy is Salt put into the childe's mouth?

THe Salt doth signifie heauēly wisedome, geuē to the Child *Salt.*
by the holy Ghost, to be vsed with discretion.

VVhy doth the priest put spitle into the Childe's eares and nose?

THe Priest doth pute spitle into the childe's eares and nose, *Spitle.*
after the example of Christ healinge a deafe man by puttinge his fingers in his eares, by spytting, & touching his tong: Mat. 7.
that the child's eares may be opē, to heare wholsome doctrine, & to sauour and taste that, which is godly.

*VVhy doth the Priest annoiint the child vwith holy Oyle vpō the
brest and backe?*

THe childe is anoynted vpon the breast with holy Oyle, to *Anointig.*
signifie: that the holy Ghoste should alwaies dwell in that harte and breast by faith and charitie.

The child is anoynted vpon the backe with holy Oyle, to signifie the yoke of our Lord, which is sweete and light.

VVhy is the child anoynted vwith holy Chrisme?

Chrisme. **T**He anoynting of the childe vwith holy Chrisme on the head doth signifie, that therby the child is incorporate to Christ, the heade of his mysticall bodie the Church, and of holy Chrisme & Christ, we take the name of Christians: so the flesh is anoynted, that the soule may be consecrated and halowed to euerlasting lyfe.

VVhat doth the Chrysme signifie?

Chrisme. **T**He chaste garmente of innocencie, and cleanes of a new lyfe.

VVhat doth the candle signifie?

Candle. **T**He light of our good works, that we must keepe diligently, to entre in with the fие wise virgins, when Christ shal come to the mariage.

OF THE SACRAMENT OF CONFIRMATION.

VVhat is Confirmation?

Act. 8. **C**Onfirmation is a Sacrament, whereby the grace, that was geuen in Baptisme, is confirmed & made more stronge by the seuen giftes of the holy Ghost. For although the visible signe of the holy Ghost doth now ceasse, that was manifestly seene in the Apostles time: yet the same grace inuisible is geuen in Confirmation.

In vwhat thinges doth the substance of this Sacrament consist?

The mater. **T**He substance of this Sacrament consisteth in the matter Concil. and the forme: The matter is holy Chrism confect and Florent. made of oyle oylie and baulme, consecrated of a Bishop, and

euery yere it is renewed, and the olde Crisme burned. The oyle Oyle doth signifie the cleanes of conscience by the infusion of grace, and the feruent zeale of charitie toward the maintenaunce of Christes faith : wherewith he is indued that is Confirmed.

The baulme doth signifie the odour of good fame, and also the Baulme sweetnes of Gods holy spirite, wherewith Christ doth allure and drawe vs to his seruice.

The forme is the wordes of Confirmatiō that the Bishop doth *The forme.* speake, when he maketh the signe of the Crosse vpon the forehead, with holy Chrisme.

VVho is the minister of this Sacrament of Confirmation ?

THe Bishop is the minister, & no inferiour : and this Sacra- Minister. ment may not be iterated.

VVhat is the effect of this Sacrament ?

IN this Sacramente the holy Ghost is geuen to make them that *Effect.* be confirmed more strong in grace : as the holy Ghost was geuē to the Apostles in the day of Pentecost : so in Confirmation grace is geuen, boldly to cōfesse the name of Christ and all things belonging to a Christian man. Therfore whosoeuer is confirmed, hath a Crosse made in his foreheade with holy Chrisme, where as is the seate of shamefastnes : least he should be ashamed to confesse Christ, & that he is a Christian.

VVhat Ceremonies be used in Confirmation ?

FYrst, he or she that cōmeth to be confirmed, must haue one godfather or on godmother (that is already confirmed,) to hold thē vp to the Bishop.

Secondly, they that receiue cōfirmation, haue a blowe on the cheeke geuen to them of the bisshop, in remēbrāce that they must suffer patiently & gladly rebukes and tribulation for the name of Christe and righteousnes sake.

Thirdly, they that receiue confirmation, for the space of three daies ought to haue and beare about with them, a band, in signifiatiō, that christ lay three daies in his sepulchre, & vpō the third day they that be confirmed, must be brought to the Priest, and then in the holy place the Priest washeth of that chrisme with salt & water, and burneth the bande, casting the ashes in the Churchiarde.

In some countries they vse to tye the bande vpon the forehead of them that be confirmed, where the bishop made the signe of the Crosse with holy Chrisme.

In England they vse to tye the bande about the childe's necke, and vpon the third daie the Priest looseth the bande, and there with washeth of the holy Chrisme with holy water.

OF THE SACRAMENT OF PENANCE.

VVhat is Penance?

Ioan. 20.
Concill.
Florent.

Penance is a Sacrament, whereby a penitent sinner is purged, absolved, and made cleane frō sinne. For if any cōmitte deadly sinne after Baptisme, the only refuge is to the Sacramēt of Penance: without whiche Sacrament in acte or in will, they that haue committed mortall sin can not be sauued.

VVhat is the matter of this Sacrament?

THe matter of the Sacrament of Penance is the humble & true confession of a penitēt sinner, that is contrite in hart for the sinne cōmitted: plainly confessing before the Priest (sitting in Gods stede) the sinne done, being in will and minde not to comitte sinne againe, and being content to doe satisfaction by the appointement of his ghostly Father.

VVhat is the forme of this Sacrament?

Matter.
The forme.

THe forme of the Sacrament of penance is the wordes of absoluſiō, that the Priest speaketh ouer the sinner: by

verteue of the whiche the holy Ghost worketh remission and for-
geuenes of sinne, so that the sinner being penitent is purged and
made cleane from sinne, as he was in baptisme: sauing that the
penitent sinner after confession must doe penance, or suffer paynes
for his sinne, either in this life, or in Purgatorie.

How many partes of Penance be there?

THree: Contrition in hart, Cōfessiō with mouth to a ghostly
Father, and Satisfaction in workes: so that who soeuer
will be purged and made cleane frō sinne, must be sory in hart
for the sinne done, willing to offend no more, and then playnly
cōfesse the sinne with the circumstances thereof: as how often,
the place, time, age, & degree of persons, naming none by name.

These circumstances may alter and chāge the kinde & nature
of the sinne, they may aggrauate or diminish the sinne. Thirdly,
the sinner must bring foorth fruit of penance by the appointement
of his ghostly Father.

VVho is the minister of this Sacrament?

THe priest is the minister, whose office is to heare the Con- The minister.
fession, and then to discerne betwene sinne and sinne: to
geue counsell how to auoyde the occasion of sinne, and there
vpon to enioyne penance, & to pronounce the wordes of absolu-
tion ouer the penitentes sinnes.

How many maner of sinnes may be forgeuen by this Sacrament?

TWVVo maner of sinnes, deadly sinne, and veniall: but deadly
sinne can not be forgeuē without this Sacrament, in dede,
or in will. Veniall sinne may be purged by prayer, almesdedes,
by the worthy receiuing of the Blessed Sacramēt of the altar, by
takinge of holy water, knocking vpon the breast, with holy medi-
tation, the Bishops blessing and such like.

Howe shall vve discerne deadly sinne from veniall sinne?

Deadly sinne.

Ephe. 5.

Phil. 3.

Col. 3.

Apo. 21.

Dedes.

Vvordeſ.

Mat. 21.

Tought.

Mat. 16.

Venial sinne.

Deadly sinne so muche displeaseth God, that thereby we be separated from God & charitie, in suche sort, that dying therein, without this Sacramēt of penance in acte or in will it bringeth euerlasting dānatiō. The scripture noteth, that all fornicatours, aduoutrers, vncleane liuers, theues, robbers, extortioners oppressours vnlaufull couetous persons, commō dronkerdes, slaūderers, wiked speakers, ydolatours, vnbeleuers vwitches, sorcerers, they that be malicious enemies, contentious persons, bravvlers, and chiders, dissesious persons, they that make sectes or diuisions, mansleaers, and they that denie God for feare of man: these and such like committe deadly sinne, and dying therein vwithout Pe-nance, they shall haue no inheritance in the kingdome of heauen: but their portion and part shalbe in the lake that burneth with fyre and brimstone.

In the foresaid sinnes we maye offende deadly, three wayes.

In dedes, or actes, as in satisfying our malice, contempte or in ordinate concupiscence, in the sinnes before saied. In wordes, aduisedly expressing our malice or concupiscence in the sinnes before sayd. In our thoughtes, imagining with consent, by deliberatiō & delectatiō, any euill or displeasure to any man or geuing full cōsent with deliberation to the suggestiō of the diuel & carnal cōcupiscēce: where the will & intēt is counted for the dede of deadly sinne before God.

Venial sinne is committed by actes & deeds, wherein is neither malice, nor contempte, but curiositie or vanitie: as idle wordes and thoughtes without cōsēt of euill. By veniall sinne vve be not destitute of grace, nor separated from subiectiō to God, nor we do not lose our Charity: but yet therby our soules be darkened, & we are made lesse apte to any good worke and a tēporal paine is due for veniall sinne, either in this life, or in Purgatory, if vve be not purged by such meanes, as God and holy Church

hath ordeyned for the same. But exactely to determine and iudge of veniall sinne apperteyneth to God, and not to man.

VVhat is the effect of the Sacramēt of Penance?

TTe effect of the Sacramēt of Penance, is to purge a sinner, The effect. and absolute him from all sinne, to restore him to the Churche, to reconcile him to God, to enriche him with spirituall giftes, and of the childe of the Diuel to make him the childe of God.

Hovv must they behaue them selues that vwould be confessed?

THey must humbly knele downe at the Priestes feete, and make the signe of the Crosse vpō their breast, and blesse them in the name of the Father, and the Sōne, and the holy Ghost, and then saie, *Benedicite*, And whē the priest hath geuen thē a benedictiō, they must begin to acknowledge thē selues sinners to God our Lady S. Marie, with all the holy cumpany of heauen before their ghostly father sitting in Gods steade: then playnely expresse & declare their sinnes cōmitted in thought, word, and deede, in breaking the Commaundementes of God: and how they haue offendēd in the seuē deadlie sinnes, and braunches of the same, in mispending the fyue outwardē senses, in not fulsylling the seuen workes of mercy bodily and ghostly. These thinges with the circumstances declared, the Priest will geue the penitent sinner counsell how to auoyde sinne, and vpon Penance inioyned, geue him absolution.

VVhether may euery Priest heare confessions and geue absolution?

Although euery Priest in extreme necessity may heare confessions and geue absolution yet such priestes as be heretikes, or excommunicated, suspended or cōdemned ordinarily, may not loose, nor binde. Euery man and woman is bounde to Concil. be confessed of their owne proper curate: except either by licence Later.

of their ovne curate, or otherwise they haue licence from the Bishop or superiorur authoritie, to choose them a discrete Priest to be their ghostly Father.

*VVhether may every Curat of his ordinary authoritie absoluē
frō every sinne?*

Cases per-
teinig to the
Pope. Cases
perteinig to
the Bishops.

NO. For there be some sinnes so grieuous, that none may absoluē, but the Pope or his Legate: as burning of Churches, violent striking a Prieste, and counterfeyting of the Popes letters or Bulles. Some sinnes apperteyne to the Bishoppe, or his Penitentiarie to absoluē: as incest betwen kynsfokes, deflouring of virgins, manslaughter, breakers of vowes, periurers, witches, sorcerers, robbers of Churches, they that strike their Fathers or Mothers, Sodomites, burners of houses, they that ouer-lye their Children, blasphemers, heretikes, aduoutrers, and such like. VVho soeuer hath committed any of these, ought to go to the Bishop, or to his Penitētiary for absolution.

*Hovv often in the yeare is every man and vvoman bound to go
to confession?*

Concil.
Florent.

EVery man & woman is bound (at the least) once in the yeare at Lent) to go to Confession: and as often as they receyue the blessed Sacrament of the Aultar, if thei knowe or suspecte them selues to be in deadly sinne.

*VVhether is any man or vvomā bound, to iterate and confesse
againe any sinnes, that they haue once confessed to a Priest?*

IN three cases we are bound, to iterate and confesse agayne our sinnes.

1. First, if the Priest that we were confessed of, lacked authoritie to absoluē suche sinnes as we had done.

Secondly, if the Priest that we were cōfessed of, lacked discretiō & knowledg, to discerne and iudge our sinnes. 2.

Thirdly, if we haue diuided our confession, shewing part to one Priest, and parte to an other, by meanes whereof our ghostly father could not plainly vnderstād our sinnes with the circumstāces. 3.

OF THE SACRAMENT OF THE AULTAR.

VVhat is the Sacramēt of the Aultar?

IT is a Sacrament, wherein is conteined the body and bloud of Matt. 16. our Sauiour Christ: which is consecrated vpon an Aultar by 1 Cor. 11. Concil. Latera. a laufull Priest at Masse.

VVhat is the matter of this Sacrament?

THe matter of this Sacrament is breade of wheat, and wine The matter. of the wine mixt with water: whiche doth signify the ioyning of the people to Christ. And also it doth signifie the bloud and water that did flow out of Christs side, when he was pearced to the harte with a speare.

VVhat is the forme of this Sacrament?

THe forme of this Sacramēt is the wordes of Christ wherewith The forme. this Sacramente is made, for the Prieste speaketh in person of Christe. By vertue of the vwordes of Consecration the substance of breade is tourned & changed into the very body of Christ. And the substance of wine is turned in to the bloud of Christ, the holy ghost woorking by a diuine power: so that Christ is wholy vnder the foorme of breade, & in euery parte of the Hoste being brokē, christ is wholy. Also vnder the foorme of wine, & euery part therof being separated, Christ is wholy.

VVhat is the effect of this Sacrament?

The effect.
Concil.
Florent.

THe effect of this Sacrament is to knitte, ioyne and incorporate the worthy receiuers thereof vnto Christ. By the worthy receuing of this blessed Sacramēt grace is increased, vertue is nourished, stedfastnes is geuen against frailtie, strength against tēptation, the merites of Christes Passion are reuiued in vs, our bodies & soules are spiritually nourished with this blessed Sacramēt (being the blessed fruite of holy Marie) to be a medicine, to expel the poison that came to all mankind by the fruit that our first parentes tasted of, in Paradise. As that fruite brought euerlasting death and dānation, so this blessed Sacrament is a pledge, to bring vs to euerlasting life, and to restore vs to the ioye that vvas lost by our first parentes.

VVho is the minister of this Sacrament?

The minister.

THe Minister is a priest laufullyordeined and consecrated by a Bishop. It is required, that the Priest doe consecrate at Masse, hauing an intent to consecrate the body and bloud of Christ.

VVho is bound to receive this Sacrament?

Concil.
Latera.

EVery Christian man and vwoman hauing discretion, that is twelve yeares of age and elder, is bound at euery Easter time to receiue, & at other times as their deuotiō will serue them. In the primitiue Churche the people vsed often to receiue, as euery Sonday. Afterward deuotion began something to decay, that customably the people receiued three times in the yere: as at Christmas, Easter, & Penthecost. Then afterward deuotiō waxed so very colde, that it was thought good to the Church, to make a law, that euery man and woman vpō paine of deadly sinne, should receiue the Blessed Sacrament at Easter time at the least. And it is conuenient, that euery christian man and

woman against death receiue this Sacrament, to be their voyage prouision.

Howv ought every man and vvoman to prepare themselves to receive the blessed Sacrament?

FYrst, they ought diligently to examine their owne conscience ^{1 Co. 11.} and if they perceiue any deadly sinne in them, with a penitent hart they ought to confesse their sinne to a discrete Ghostlie Father, that hath authoritie to absolute them from their synnes: so hauing their conscience purged from sinne, & with a feruent and reuerent deuotion, woorschipping Christe in the blessed Sacrament, thei may safely receiue. For as the benefit is great in the worthy receiuers, so the vnvvoorthie receiuers receiue their owne damnation.

OF THE SACRAMENT OF EXTREME VNCTION.

VVhat is the Sacrament of extreme Vnction?

EXtreme vnciō or anoyling is a Sacramēt, wherein the sicke ^{Iacob. 5.} persons (by holy Oyle and the wordes of christ) are relieved, ^{Concill. Florent.} that more happily thei may depart out of this world, and also that their bodies may be restored to health, if it be expedient. This Sacrament is to be ministred to men and women lying in extreme sickenesse in peril of death, by Gods visitatiō, and not by violence of warre, or execution. And this Sacrament is not to be ministred vnto infantes, and such as lacke reason: for none ought to receiue this Sacrament, but such as haue reason, & humbly desire it for gods sake.

VVhat is the matter of this Sacrament?

THe mater is oyle oulie halowed by a Bishop, wherewith the ^{The matter.} sick is anoyled vpon the eyes, eares, mouth, nose, hands, & feete. A man is anoyled vpon the reines of the bake, and a

woman vpō the bealy: by cause cōcupiscence reigneth most in those partes.

VVhat is the foorme of this Sacrament?

The Forme.

THe foorme is the vvordes, that the Priest speaketh, whē he doth annoynct the sicke in the foresaid partes or places.

VVhat is the effect of this Sacrament?

The effect.
Concil.
Florent.

THe effect of this Sacrament of annoyling is, to put away and purge veniall sinne committed by mispēding of our senses & to purge and put away sinnes forgotten.

This Sacramente is comfortable to the soule, and healthfull to the body, as much as is expedient. And in this Sacrament the holy Ghost doth strengthen the sicke with grace against the violent assaultes of the Diuel, and the terrour of death.

VVho is the Minister of this Sacrament of Extreme Vnction or anoyling?

THe Prieste is the Minister of this Sacrament, whome the sicke ought to send for, & before that he receiue this Sacrament, he ought to be cōfessed of his mortal sinnes, and receiue absolution of the Priest, and also the Sacrament of the Aulter, and humbly desire the Priest for Gods sake to be annoyled.

Hovv should the Priest anoyle them that lacke eyes, hands, or any such partes as should be anoyled?

THe Priest must anoyle the partes that be there next adioyninge vnto these partes that should be anoyled: for although any lacke such partes wherewith they may offend outwardly, notwithstanding they haue those mēbers grounded in the soule, & all things due there vnto thē: whereby they may offend inwardly about those things that apperteine to those members, although outwardly they can not be expressed.

OF THE SACRAMENT OF ORDER.

VVhat is the Sacrament of Order?

Order is a Sacrament, wherin grace or a spiritual power is Con. Flo. geuen to Priestes, & to other ministers in their Consecra- Mat. 10. tion, by the outward signe of imposition of the Bishops handes, 3. Tit. 3. to exercise effectually the ministracion of the Church, as in mi- Tit. 3. nistringe of Sacramentes, preaching and exercising of discipline. Act. 13. And whatsoeuer they do in the Church, according to the institu- tion of Christ & his Church, almighty God doth ratifie, accept, & allow. Therefore al people of what soeuer degree, estate, or authoritie they be, ought to obey the Bishops & Priests in causes Ecclesiasticall. This is a power of the Church, geuen to them that be lawfully ordeined & consecrated, which power is not by lawes of men, or of nature, but only of Christ aboue nature.

VVhat is the matter of this Sacramēt?

The matter is that thing, by deliuering of whiche Order is The matter. geuen: as Priesthode is geuen or deliuered by geuing of the chalice and Paten with breade and wine. Deaconship is geuen by deliuering of a booke of the Ghospels. Subdeaconship is geuen by the empty Chalice & Patent. And in like manner the inferiour Orders haue some speciall matter apperteining to their Order: as the geuing of the keyes to the Ostiarie or Porter, the booke to the Exorciste, the booke of Psalmes and Prophetes to the Reader called Lector, the Candle & Cruet to the Acolite.

VVhat is the forme of this Sacrament?

The forme is the wordes of Order, which the Bishoppe speak- The forme. eth: whereby an authoritie is geuen, to exercise some office in the Church, as in Priesthode the formal wordes be.

Accipe potestatem offerendi Sacrificium, Missasque celebrandi, tam pro viuis, quam pro defunctis, in nomine Domini.

By these wordes the Bishoppe geueth authority & power to him that receaueth Priesthod, to offer Sacrifice, and to celebrate Masse both for them that be aliuie, & for them that be deade, in the name of our Lord.

VVho soeuer shall receaue the Order of Priesthode, must by degrees receaue six orders before of the Bishop: of the which Orders foure be called Inferior Orders.

Exorcist. Exorcistes, which haue authoritie geuen to them, to expell Diuellis from them that be possessed.

Ostiarie. Ostiaries or Porters haue authoritie, to keepe the Churche doore, to expell the vnworthy, and to let into the Church the faithfull and worthie.

Lectores. Readers, called *Lectores*, haue authoritie to reade lessons and scriptures in the Church: whereby the vnderstanding of the faithfull people is lightened.

Acolit. Acolites haue authoritie to beare cruettes to the Aulter with wine and water, and to beare candelles and tapers: wherewith the minde of the people may be kinled and stirred to deuotion.

These foure Orders haue not continencie so annexed vnto them but that they may marry. Subdeacon, Deacon, and Priest, haue Cōtinencie so annexed to their Orders, that they may not marry.

Sub deacon. Subdeacon hath authoritie to reade the Epistle, to prepare necessaries for ministration, and to assiste the Priest in ministration.

Deacon. Deacon hath authoritie geuen to him from God by the Bishop to reade the Gospel, and to assist the Priest in ministration of the Sacramentes, and other offices in the Churche.

Priest. The Priest hath his hands sanctified and halowed by the bishop to sanctifie and blesse. And authoritie is geuen from God by the Bishop to the Priest, to minister Sacramentes, that is: Baptisme, whereby people first enter into the Church of God.

2. Secondly, if after Baptisme any man fall into deadly sinne, the

Priest hath authoritie, to absolute them, if with a contrite harte
they confesse their sinne before him.

Thirdly, the Priest hath authoritie, to cōsecrate and minister 3.
the Sacrament of the Aultar.

Fourthly, the Priest hath authoritie, to pray ouer the sicke
persons and to annoynce them with holy Oyle in the name of
God, to the remission of their sinnes, and to the saluation of the
sicke, according to Gods pleasure.

Fifthly, the Priest hath authoritie, to ioyne those two persons 5.
together in Matrimony, that Marrie in Christe.

VVhat doth the Crouvne signifie?

IT doth signifie, that thei should be as kinges, to rule and
gouerne spirituallly, bothe them selues, and others. The
shauing of the heares of vpon the crowne of the heade, doth sig-
nifie the renouncing and putting away of earthly affections, and
the lifting vp of their mindes toward heauen, making them selues
heires of God, that they may haue their portion and part with
God.

The round circle of the croune doth signifie perfection of life.

Hovv many things doe let to take Orders?

FYrst, a woman may not take Orders, nor a childe, nor any 1.
that lacketh discretiō, but he must be a man of full age,
that shall take holy Orders.

Secondly, a seruaunt that is in bondage to his Maister without 2.
his Maisters consente, may not take holy Orders: for if he do,
his Maister may compell him to do his seruice.

Thirdly, a manslear in dede or cōsent, may not take holy 3.
orders.

Fourthly, he that is not legitimate, may not take holy orders 4.
without a dispensation.

5. Fifthly, he that is married may not take holy Orders (for continencie is annexed to holy Order) except by cōsent of his wife, who must vowe chastitie.
6. Sixthly, he that is *Bigamus*, which hath married two wiues, and knowven them both carnally or he that hath married a widovv or a woman that is corrupt of an other, if after carnally he knowv her: or if he carnally cōpany with his ovne vvife, after that shee hath committed adultery vwith an other man: such a man may not take holy Orders.
7. Seuenthly, he that lacketh any member, or hath defect or deformitie, may not take holy orders.
8. Eightly, he that is infamed, or a slanderouse person hauing any notoriousse crime, may not take holy Orders.

VVho is bound to say Canonicall hours daily?

Concil.
Later.

HE that is vwithin holy orders is bounde to say Canonicall hours. For canonicall hours, as Matins, Prime, and Hours, Euensong, and Compline, vwith other diuine seruice, be annexed to holi Orders to geue God thankes. Also they that be beneficed, be likevvise bound. If for nенligence or slouth any doe omitte their diuine Seruice, they offend God.

VVho is the minister of this Sacrament of Order?

The minister.

THe Bishopp ordinarily is the Minister.

VVhat is the effect of Order?

The effecte.
Con. Flor.

THe effect of the Sacrament of Order is, to geue increase of grace, by the imposition of the Bishops handes, whereby one may be a meete minister in the Church of God.

OF THE SACRAMENT OF MATRIMONIE.

VVhat is Matrimonie?

Matrimony, vwhich is a signe of the coniunctiō of Christ, and Gen. 10. the Church his Spouse, is a Sacrament, vwhether man & ^{Mat. 19.} _{1. Cor. 7.} vwoman lavyfully ioyned together in mariage, doe enter into an Ephe. 5. vndiuided societie or felovship of lyfe, and grace is geuen therein, both honestly and Christianly to procreate Children, & to bring them vp godly, and also to auoyde filthie lust and incontinencie.

VVhat is the efficient cause of Matrimonie?

THe efficient cause is, a mutual consent of the man and vwoman expressed by vwordes of matrimonie of the time present, vvhē the man saieth: I take thee to my vwife: and the vwoman saith: I take thee to my husband. And therein ought of necessitie to be the presence of vvitnesses, & of congruitie, the consent of frendes.

VVhether may a man put array his vwife for any cause?

A Man may put array his vwife for no cause, except for fornication only: & if for that cause any be seperated at bedde, neither of them may marry any other, as long as both they liue. For Matrimonie is a perpetuall bonde of a lavyful Contract or Mariage.

At vwhat age may mariage be made?

Spousage maye be at seauen yeares of age, but full consent in Mariage must not be, before the vwoman be twellue yeares of age, and the man fourtene yeares of age.

VVhether doth carnall copulation after Spousage or truthplight, make Matrimony.

If carnall copulatiō followe the spousage or truthplight, with this mind to be one to the other, as man & wife, it maketh

Matrimony: but if it be for the intent of fornication, it is no Matrimony.

If man and woman bind them selues by faith and trueth, or by booke othe, with mutuall consent to marry either other in time to come: although thereby they be bound to marry, vpō paine of setting thē selues in a damnable state yet lacking the formall woordes of Matrimony, it is no Mariage.

If either of them marry any other after the former promise, they must so cōtinue, & not be separated. For although they speake woordes of promising mariage in time to come, the vvordes of the time present must take place.

If man & woman with a mutuall consente in harte, shall speake some wordes of the time to come, thinkig therby, that they be made man & wife before God: it standeth for Mariage, but not before man & the Churches iudgement, which must iudge vpō the woordes, & not vpō the mindes and intents: and if either of them marry any other, they liue in adultery.

VVhereas holy churche hath euer detested & forbidden priuie cōtracts, yet vwhen any such haue bene done with cōsent & formall words, it hath bene mariage before God, vvwhether they haue had vvitnesse or not. Albeit this matter of priuie Contractes, being throughly examined at the last generall councell holdē at Trent, the inconuenience that did arise therof diligently vveighed & cōsidered: for the better safegard of the peoples consciences, & auoiding contention, it was thought good to the holy Ghost and the Fathers assembled in the said generall councell, to make all priuie contracts void and of no strength, except the cōtract be made in the presence of the priest and other witnesses: so that after the publicatiō of the said general councell, all such priuie contractes without the witnes of the priest & others be voide and of no effect, but that the parties so priuily contracting may lawfully marry any other.

Concil.
Trident.

If any man and woman speake the formall wordes of Matrimony for feare of their parentes or frindes, or for any euill purpose, without consent of hart: they be not man and wife before God. If either of theſe do vſe carnall copulation with other, that gaue no cōſent in hart, they commit fornication, as long as he or ſhe continue in the ſame minde: wherein the next remedy is, to geue consent of hart to that which was ſpoken before in wordes, and ſo be they man and wife before God.

How many thinges be required in Matrimony of necessitie?

TWVo thinges: cōſent of both their hartes and wordes, ex-
pressing the consent of both their mindes.

Also ſome thinges be required in Matrimony, that the ordinary for ſome necessary cauſes may diſpene in: As that banes ought to be asked three ſollemne daies before the time of mariage as the Ordinall doth plainly appoint.

And certayne times and dayes in the yeare, the ordinance of holy church doth forbiddē mariage to be ſolemnised, that they may geue them ſelues more cōueniently to praier, as the scripture doth teach.

The times that the ſolemnization of Matrimony doth ceaſe in 1. Cor. 7. the Catholicke church, is from the ſaturday next before Aduent Sunday, vntill the Octaue of the Epiphany: from the ſaturday next before Septuagesima Sunday, vntill the Octaues of Easter be paſt: that is to ſay, vntill the monday next after lovv Sunday: from the ſunday before the Rogation vweeke, vntill Trinitie Sunday.

How many thinges do let matrimony to be contracted, and diſſolve matrimony that is made?

FYrst, Error of the person, whē one is brought in for an other: 1.
except after that it is knowē, both the parties consent to the mariage.

2. Secondly, vwhen the man is vwithin holy Orders: or if either of them be professed in Religion or haue vowed Chastitie.
3. Thirdly, by cōsāguinity, vwhich extendeth to the fourth degree.
4. Fourthly, by affinitie, vwhich extendeth to the fourth degree.
5. Fiftly, by spirituall kinred, which is betvvene the partie that is baptizēd or confirmed, & his Godfathers and Godmothers, and also betvvene the Godfather or Godmother, and the parents of the child so baptised or confirmed.

**THE FIFTH CHAPTER, OF THE OFFICES OF CHRISTIAN
IUSTICE.**

Tit. 2.

Sobriè, piè & iustè viuamus.

Soberly, Godly, and iustly let vs liue.

Hovv many offices of Christian iustice be there?

TWVo the one is to decline frō euill, the other is to doe god.

Hovv can a man be able to performe these twro offices of iustice?

HE can not truly of himself, but being holpē by the grace of God, and instructed by the holy Ghost, a Christian man may and ought (as muche as the state of this life doth permit) to liue iustly and fulfill the lavy.

By vrhat degrees be vve brought into sinne?

Pro. 11.
Ioan. 11.

BY suggestion of the Diuell, delectation of the flesh, and consent of the mind.

VVho be the most greevous sinners?

Pro. 2.

THEY that sinne wilfully of mere malice. Also they, that do boste of their sinne. Thirdly they, that with cōtentious wordes striue against thē that geue them good counsell, and vterly contemne the same.

*VVhich be the sinns so abominable, that crie unto God in heauen
for vengeance?*

THe scripture doth make mention of foure, that be most horrible and abominable in the sight of God.

The first is, voluntary or wilful man-slaughter. How the innocent bloud of Abel cried from the earth to God, and how Cain was punished, it is evident. ^{1.} Gen. 4.

The second is Sodomiticall sin, man with man, or woman with woman against nature. How the crie of this most abominable sin came to God from the earth: and how God powred downe fyre & brymstone to destroy the wicked Sodomites, it appeareth ^{2.} Gen. 18. plaine in Scripture. This terrible example putteth in remembrance that perpetually to burne in hell with fire and brimston, is a punishment due for them that commit sinne against nature.

The thirde is oppression of the poore, fatherlesse children and widowes. How God punished Pharao and the Egyptians, for oppressing the Israelites, the scripture doth shew. Oppressours can not escape Gods vengeance. ^{3.} Exo. 22.

The fourth sinne that crieth to God for vengeance, is to keepe backe the waxies of the hired feruant or workeman, when he hath done his seruice or woorke. ^{4.} Iacob. 5.

VVhether is it not sufficient for a christian man to do no euill?

TO doe no euill is but the halfe part of christian iustice. It ^{5.} Psal. 36. is not sufficient for a Christian man, to do no euil, but he is bound to do good: for as S. Iames saith. He that knowveth ^{6.} Rom. 12. hovv to doe good, & doth it not, he doth commit sinne: and also the Gospel saith euerye tree that doth not bring forth good fruit, ^{7.} Mat. 3. it shall be cut downe and cast into the fire.

VVhat kind of good wworke ought a Christian man to use?

FAsting, almose-dedes, mercie and praier, That praier is good ^{8.} Tob. 21. (saith the scripture) that is ioyned with fasting & almose-deds.

VVhat is Fasting?

Hieron.

Fasting is a foundation of vertue wherby vice & sinne is repressed, and the minde is lifted vp: the body is chastised, and the flesh made subiect to the spirite: obedience is exercised, and the grace of God obteined. By fasting the soule is nourished.

Concil.
Magüt.
c. 35. &
Bracca.
& capi. 9.

The maner of fasting is, certaine dayes and times, according to the custome and precept of the church, to absteine from flesh, and to eate but one moderate meale in the day. The time of the lent is more streightly to be kept, then other times of fasting: by cause Lent hath for it the institution of Christ. The sixt generall coūcel in the lent time doth forbid to eate egges, or cheese, except necessity require, or dispensation be obteyned.

VVhat is prayer?

Damas.

Prayer is a lifting vp of the mind to God, wherby we desire, cuill or aduersitie to be put away, or els we desire good things to our selues or to others, or we do prayse God.

VVhat is almosedeedes or mercy?

IT is a benefit, wherwith we help and succour the necessitie or misery of others, for the honour of God, with a good affection and compassion.

Hovv many kindes of almes or mercies be there?

Mat. 25.

There be two kindes of almes or workes of mercy: the one is called corporall, the other spirituall. The workes of mercy or pitie corporall be seuen. To fede the hungry, to geue drinke to the thursty, to clothe the naked, to visit the prisoners and sicke, to harbourlesse, and burie the dead.

1. Thes. 5.
Iacob 5.
Rom. 15.
Matt. 6.
& 28.

The woorkes of mercy or pitie spirituall be seuen. Discretely to correcte them that offend: to teache the ignorant, to geue good counsel to them that haue nede: to pray vnto God for the

health of our neighbour : to comfort the comfortlesse : patiently to suffer iniurie : to forgiue offenses done against vs.

God graunt vs so to doe, that we may liue. And here now lett vs make and ende. For after thou knowest once (Gentle Reader, or diligent learner) what thou ought to beleue, & how thou oughtest to liue, whiche two points I haue prosecuted in this short Catechisme. what remaineth but to make an end ? For the rest novv : is to be cōmited vnto thy practise : that like as thou knowest through my simple and plaine instruction vwhat is to be don : so study thou and labour to exemplifie & shew in thy conuersation that vwhich thou knowest. Especially, whereas I now haue no more to say vnto the, and God will begin to haue a saying vnto thee, except thou kepe his lawes and Commaundementes.

For when the Son of man shall come in his Maiestie and all his Matt. 15. Angels with him, then shall he sit vpon the seat of his Maiestie, Matt. 15. and all nations shall be gathered together before him et cet. the wicked shall go into euerlasting punishment, and the iust into life euerlasting. Be faithfull therefore in al articles that are to be beleued, be deuout in thy praiers, be louing and obedient as touching the Commaundementes of God and his Churche, be

wise in receiuing the Sacraments, & make not light of the
remedies of thy sinnes and infirmities. Be diligent
in the workes of mercy, and take in good part
this my small labour, whiche, I trust, shall
bring great profit vnto thee, and God
graunt it may be so great, as I
haue and shall wish it
to be. Amen.

TO THE READER, CONCERNINGE
 THE HOLY CEREMONIES OF
 GODS CHURCH.

ANY wise and learned men haue thought it good that I should ioyne to the Catechisme (vvhich I did lately sett foorth for the instructiō of yong childrē in matters of the fayth) a briefe declaration of certaine Ceremonies, vvhose signification is not so vvel knovven to the ignorant people as they should be.

It is therefore first to be knovven, that no companie of men can meeete together in one mind and consent of hart, for the true seruice of God, except they haue certayne holy signes, vvh hereby both their vvorship tovwards God may be stirred vp, and the profession thereof tovwards their neighbours may be sene. And therupon as vvel in the lavy of the Ievvs as of the Christians, holy signes and Ceremonies haue bene alvvayes in vse, by the appointment of God himselfe, or of his Prophetes and Apostles. But for so much as the state of the Ievvs did beare outvvardly a forme and shewv of seruing God rather like children, thē lyke men, yea rather in a bound, then in a free sorte : their Ceremonies vvere in maner all expresly named in the Lavve lyke vnto them, because it vvas presupposed, that they of them selues vvere not able to iudge, vwhat vvas conuenient for this or that Sacrifice, or els for this or that time, vnlesse it vvere by their maister and Lavvemaker namely prescribed & appointed.

Aug. contra Faust.
 Manic. li.
 19. ca. 11.

But for so much as the state of the nevv Testament is free, as Isaie. 54. Ioan. 6. vtherin men of all nations are taught of God him selfe, & are 1. Ioā. 2. anoynted invvardly vwith the holy Ghost, hauing the lavy, not of Iere. 31. Heb. 8. & 10. Moyses, but of God vwritten in their hartes and bovvels (as the 2. Cor. 3. Prophetes and Apostles do vvitnesse) therfore (the holy Sacramentes *being made and instituted of Christ him selfe*) most of the other ceremonies vvere leaft to the discretion of the Apostles & their successors. For vwhich cause S. Peter vwith the rest of the Apostles & Priests at Ierusalem ordeined & decreed, vwhat vvas to be obserued of the Gentils, vwho vvere nevvly conuerted to the faith. And S. Paul hauing declared, what he receaued of Christ 5. Act. 15. touching the Sacramēt of the Altar, addeth of his ovne authority: *Cætera cum venero. disponam.* The rest I vwill set in order, vwhen I shall come.

Vpon vwhich vvords of S. Paule, the great Clerke S. Augustine 1. Co. 11. vvritheth thus: *Apostolus de hoc Sacramento loquens, ait: Cætera Aug. in cum venero, ordinabo.* *Vnde intelligi datur, quia multum erat, vt in epistola totū illum agendi ordinem insinuaret. quem vniuersa per orbem seruat Ecclesia, ab ipso ordinatum esse, quod nulla morum diuersitate variatur.* The Apostle speaking of this sacrament, saith: *The rest I vwill sette in order, vwhen I shal come.* VVhere- 1. Cor. 11. vpō it is geuē vs to vnderstād (because it vvas muche) or hard (to touch in an epistle the vvhole order in doing, vvhiche the vvhole church throughout the vvhole vvorlde doth obserue) that thīg vvhiche is varied vwith no diuersitie of customes to haue bene ordeined by the Apostle Saint Paule. Marke vwhat S. Augustine saith, VVherin soeuer all churches agree in celebratīg Masse, that thing he doubteth not, to haue bē ordeined, of S. Paule. Of this kind are holy Altars, secrett praying at certain times of the Masse

praying for the lyuing, & for the faithfull soules departed, the vse of receauïg the blessed Sacramët in the morning, or fastïg: with many other like ceremonies. VVhich al churches in al countries haue alvvaies vsed. And that vwhich is namely said of the ceremonies belonging to the chief Sacramët, is likevvise to be vnderstand of al other Sacramëtes. For the Apostle said generaly: *State & tenete traditiones, quas didicistis siue per sermonem, siue per epistolam nostram* Städ steddie, & kepe ye the traditiōs vwhich ye haue learned either by our talke, or by our letters: & S. Augustine

2. Thes. 2. In ep. 118. sayeth likevvise generally. *Quæ nō scripta, sed tradita custodimus, &c.*

Those thinges vwhich vve keepe, not beïg vvriddē, but beïg delyuered, vwhich at the least are obserued throughout the vvhole vvorlde, are vnderstanding to be kept by the commēding and decreeing of the Apostles them selues, or els of the general coūcels vvhose autoritie is most holsome in the church. As that the Passion of our Lord, and Resurrection, and ascension into heauē, and the comming frō heauen of the holie Ghost are solēly kept euery yeare: and so of any other thing, vvhiche is kept in euery place vvhile the Church spreadeth it selfe.

It vvere easie to shewve, that many other aunciēt Fathers do speake in lyke sort of our holy Ceremonies, vvere it not aboue the measure of a breefe Catechisme, to stand about that matter ani lōger. Therefore nowv I vvil talke more particularly of certaine special Ceremonies, and the meaning thereof.

THE VSE AND MEANING OF THE HOLY CEREMONIES OF GODS CHURCH.

VVhy is holy vvater vused in the Church?

IT is vsed, to put men in minde of the water of Baptisme, wherin Tit. 3. their sinnes were cleansed, throughe the name of the blessed Mat. 28. Trinitie called vpon them, and through their owne or the Churches faith. And therefore as men by the water of Baptisme entred into the Church, which is the mysticall body of Christ: so at the entringe into the materiall church, they sprinkle themselues with holy water. For albeit the Baptisme it selfe can not be repeated, yet the remembrance thereof is most laudablye preserued in all good Christians.

Hovv olde is the vse of Holy VVater?

IT came euē from the Apostles, as it may be thought. For mention thereof is made in the Epistle of *Pope Alexander*. VWho was the fift Bishop of Rome after saint Peter.

Can holy vvater driue array Deuils?

Not only holy water, but many other holy thinges are of power to driue awaye Deuils frō their bodies or places, who vse thē in a right faith. For, as thorowe our sinnes the deuill hath power to vse, not only his owne malice, but also Gods creatures to our hurt: euē so faithfull men take power of Christ, not only to resist the deuill by their owne faith, but also by the creatures, *vvhich are sāctified by Gods vword & praier*. And so 1. Ti. 4. Eccles. Histor. doth Theodoreetus an aunciēt writer of the Ecclesiastical historie witnesse, that deuils were cast out in the old time. For wher as Libr. 5. the diuell stayed the fyre that could haue no strēgh in burning cap. 21.

of an Idols tēple, Marcellus the Bishop of Apamea caused his Deacon Equitius to bring water in a vessell, which being set vnder the holy Altar, the Bishop prayed, & when he had made the signe of the Crosse vpō the water, he willed his faithfull Deacon to sprinkle the said water vpon the flame, *quo facto contactus aquæ impatiens daemon aufugit.* VVhich being done, the deuill not being able to abide that the water should touch him, fled away. And verily vwho soeuer now a dayes can not abide to haue holy-water sprinkled vpō him, he may well suspect, that a deuill hath power on him, vwho is afeard of the said holy vvater, and therefore kepereth his seruant from it as farre as he can. Thus we see both the profit, and the antiquitie of holy vvater.

VVhy is sensing used?

Psal. 146.
Tobie. 6.

IT betokeneth, that as the sweet perfume of frankincense ascendeth vp into the ayer: so our prayers ought to be directed as a sweet smell in the sight of God. And as the Angell taught Tobias, to driue away the diuell by kindling of the lyuer of the fysh: euen so the like kindling of frankincēse with the lyke faith and deuotion, doth helpe to driue away the diuell, & to defend the faithfull people from his iniurie and assaultes.

How long hath sensing been used?

Dionysius.
Ecclesi.
Hierarc.
cap. 3.

EVen from the Apostles time as it may appere by the words of *Dionysius the Areopagite*, in his booke of the holy order & gouernemēt of the Church, where he expressly nameth that ceremonie. In the solēne Masses also of S. Iames, and Chrisostom it was vsed.

VVhat meaneth Procession?

PRocessiō wasordeined, partly to protest and to shew euerywhere by our deedes the Christiā faith (as by carrying opēly

before vs the bāners & tokens of Christes death) partly also to betoken, that euen as we go out of the churche, and after a pilgrimage made come into it againe: so Christ comming from the bosome of his Father to take fleshe of the blessed Virgin Marie, *Psal. 18.* did after his peregrination made in this world returne to his Father again whither also we hope to folow him.

VVhy is the Crosse caried before vs in Procession?

TO make vs vnderstand, that all our pilgrimage in this life ^{1. Pet. 2.} ought to be in the faith, merit and example of Christes ^{Phili. 2.} painfull conuersatiō, by whose only death we come to life, if yet ^{Rom. 3.} we suffer vwith him, to the ende we may reigne & triumph with him.

Vvhat may vve learne by holy cādels?

FYrst, that God is a consuming fyre, vvhерeof the very burning *Deut. 4.* candel doth vvarne vs.

Secondly, that as the candell being one kind of creature consisteth of fyre, waxe, and weeke: so Christ cōsisteth of the God-head, soule, & flesh, al being in one persō. Therfore on Candelmasse day by carrying a holy candel, we do wel represēt our Lady cariying Christe to the Temple in her arms. *Luc. 21.*

Thirdly, we ought alwayes to haue the fyre of charitie in our hartes, as the wise Virgins had. *Matt. 25.*

Last of all, by the torches which are lighted at the singinge of the gospel, it is signified, that the word of God is the light of our soule. *Hieron. Contra Vigilan. Psal. 118.*

VVhy are candels set before Images?

TO betoken that their vworks did so shine before men, that mē glorified god in heauē thereby. And Christ himselfe called S. Ioan Baptist a burnīg cādell which gaue light. And he said to his Apostles: ye are the light of the vworld. *Ioan. 5.*

Matt. 5.

Ione. 3.

Luc. 13.

Matt. 4.
Exo. 34.
3. Re. 29.Ioel. 2.
Ioan. 6.Hieron.
in epi. ad
Marcel.
Ignatius in
epist. ad Phil.Eccles.
Histo. li.
i. cap. 19.*VVhat do holy ashes meane?*

THey warne vs to do penaunce as the Niniuites did, and therefore at the beginning of Lent (vwhich is the time of penaunce) they are layed on our heades or foreheads, to betoken, that vve must lament our former euill life, according as Christ said: Except ye do penance, ye shall all perish.

VVhy vvas the fast of Lent ordeyned?

TO the intent, that we the mēbers should according to our habilitie followve the example of Christ our head, protesting by our deede, that he fasted fortie dayes for our necessities, and not for his owne. Itē as not only Moyses but Elias fasted fortie dayes, so vvas it signified that not only the bond of the law, but also the free grace of the Prophetes neded the sayd fast of forties dayes: and vve are novv in a propheticall state, seing it is written of our time, that God will poure his spirit vpon euery flesh (or nation) & that all men shalbe taught of God, as in the old time the Prophetes vvere.

VVho instituted the fast of the Lent?

THe Apostles thē selues, as S. Hierom teacheth, & therfore euē *Ignatius*. Vvho was the disciple of the apostles, cōmaūdeth the christiās, not to despise the Lent or the forties dayes, because it cōteineth a folovving of Christs cōuersatiō.

Howv is Lent to be fasted?

VVith eating drie meates such as do ingēder least bloud, & cōsequētly do least prouoke carnal lustes. For which cause al flesh & white meates are forbiddē, vnlesse necessity, reasonable dispensatiō, or a custome laufully prescribed doe otherwise permit. Also except men by age, great labour, or sickenes, be excused, they ought to take but one meale on a fasting day,

vwhich in the old time was toward night. For as the perfitt fast- August.
ing is to eate nothing at all: so in thē vwho can not beare such epist. 86.
an abstinence, it is permitted to make one meale. As for drink-
ings at night, or eating any other thing (which yet may not be a Augu. in
meale) so that no fraude be vsed: it is sufficiēt to kepe the cus- epi. 118.
tome vwhich is allowved by the lauffull Bishop of the Churche & in fine epist. 86.
vwherein vve liue.

VVhy are Images couered in the Lent?

AS holy Images are set vp in Gods church at other times to represent vnto vs, that the saints reigne vwith God in heauen: so in the Lent they are couered & kept from our sightes, to betoken, that sinnes & iniquities (for the vwhich vve then doe Isaie. 5. 4.
penaunce) diuide betvvene God and vs: hiding his face & glory Exo. 34.
from vs, euen as the vaile hid Moyses face frō the hard harted 2. Cor. 3.
Iewes. And therfore vwhen the good Christiā looketh vp, and 1 Cor. 3.
seeth not the gloriouse representatiō of heauenly ioy, which in Isaie. 59.
the church, was wont by his eye to come to his minde, he hath 1 Cor. 7.
vvarning thereby, to crie out: vvoe to me: My sinnes haue hid- Ioan. 20.
den gods glory from me, except by his grace I may come to true Hebr. 9.
repentance, & to do penance for them. And so he is vvarned, 2. Cor. 3.
to call vnto God for true contrition, sacramentall confession, and 1 Cor. 7.
tēporall satisfactiō.

*VVhat signified the veile, vwhich is dravven betvvene the people
and the high Altar in the Lent?*

AS our first parentes hauing sinned, were kept frō Paradise Gene. 3.
with the fyrie sword of the Angel, and as in the tabernacle Hebr. 9.
of Moyses there was a veile betwene the inmost and the out-ward 2. Cor. 3.
holy place: and as the letter of the Lawe is a veile, whiche kepereth 1 Cor. 7.
the meaning of the holy Ghost from them, who beleue not rightly 2. Cor. 3.
in christ: so to vs that beleue and liue not well, our sinnes are a

Mat. 27.

veyle & couer which kepe vs frō christ. But as by the death of Christ the veile of the tēple was torne in sunder & al the secretes of the inmost holy place lay open to thē who did beleue: (in token whereof the lēten veyle is also cast downe in the passiō weeke) so to thē, who after due penaunce do againe worke the wil of god thorow his grace, the veyle of iniquitie is torne downe, and the grace of Charitie lyeth open.

Ma. 5.

VVhy dothe people beare palmes the Sonday before Easter?

Phili. 2.
2. Tim. 4

IN remembrāce of the notable, miraculous, and triumphāt entrie, wich Christ made into Ierusalem that day, at which time the Israelites did cast not only bowghes of trees, but also their garments in his way for honours sake. And the Children cried: Osanna to the sōne of Dauid. Al which ceremonies we still maintaine to the honor of Christ, as the faithfull Israelites once did then: and the Protestans still disdaine the same, as once the stubborne and hard harted Iewes did. Our palme bowghes also betoken, that we ought to fyght against the deuill, the flesh and the world euen till death, as Christ did, in which death both his victorie was and ours must be perfityly ended.

2. Ioan. 1.
Ioan. 1.

Apo. 21.

VVhat signifie the forver and twentie candels that are set up on vvensday before Easter euen?

THEY signifie the twelue prophetes, and twelue Apostles, and thereby all iust men, who by preaching and good life gaue vnto vs light and a true testimonie of Christes godhed and man-hod, but yet they vvere all after a certaine sort dymmed, and (as it were) their light was putte out one after an other, because they sinned as men, at the least venially: and none of them was that light, which shewinge it selfe without blemishe, lightneth euery man cōming into this worlde, which is Iesus Christ the euerlasting light. And yet for so muche as they beleued in him, their light in him is now also euerlasting.

*VVhy is the old fyre quēched, & nevv fyre halovved on
Easter euen?*

TO shew, that in Christ we are made nevv men in spirite, & Ephe. 4. that vve must cast of the olde man vwhich came by our Ephe. 5. parentes carnal generation, & take nevve light of Christes death and resurrectiō, vwalking as the Children of light, Therfore the clergy going to halovv the new fyre, saith the Psalme. *Dominus* Psal. 26. *illuminatio mea & salus mea.* The Lord is my light and my Saluation.

Vvhy is the Paschal of vvax halovved and set vp in the Churche?

TO represent Christ, who is the truth signified by the pilour Exo. 13. of fire, which gaue light to the Children of Israel by night. And as Christ at certaine times appered to his Disciples after his Mar. 16. resurrectiō: so is the Paschal taper in remēbrāce thereof lighted Ioan. 20. & 21. at certaine times frō Easter till Ascēsiō.

VVhy is the font halovved?

Because the apostles did so institute, as may appeare in Saint Dionysius. Dionisius, vwho lyued in their time. Also S. Basil confessed Ecclesia. Hierar. that the custome to blesse the water of Baptisme came from an ca. 2. vnwritten tradition. The feastes of Easter and VVhitsonday are Basil de spiritu sā. chosen for the purpose, because in the one Christ after death rose cap. 27. out of his graue: in the other he sēt dovvne the holy Ghost. I. Cor. 15. Novv in Baptisme (as S. Paule saith) vve are buried vvith Christ, Act. 2. and rise agayne to vvalke vvith him in a nevv life, & the sāctifi- Rom. 6. catiō of the new man, which we take and beare, is wrought in Eph. 4. Baptisme first of al by the holy Ghost. Tit. 3.

VVhy are belles halovved?

TO the ende nothing may be prophane, which serueth for 3. Pet. 1. God his religion, because he is infinitely holy, whom vve

serue. And therby the deuills allso are the more vexed and dryuen the farther of, because they knowe them to be the signes, and as it were the trumpets calling faythfull souldiers to heare Gods vword, and to make common prayer.

VVhy is the Church hallowred?

1. Pet. 2.

Because it beareth a figure of the liuely members of Christ, which is holy and vnspoted in her faith & religiō. Itē to cause the mē who come thither, to be the more stirred to praier, & to be the soner heard in a holy place, as it may well appeare, that the holy Ghost taught vs to beleeue by the dedicatiō of Salomons temple: where a special grace is desired for them, who pray in the temple dedicated to Gods holy name.

Ephe. 5.

3. Reg. 8.

3. Reg. 8.

Gene. 3.
& 22.
Iacob. 2.

Mat. 23.

Contra Par-
menianum
lib. 6.

VVhy is the Altar consecrated?

THAT the chiefe protestatiō & shewing of external religion (which is externall sacrifice) may be offred vpon a most solemne & reuerend place. For although the whole Church be generally hallowed: yet the Altar being within the same Church, hath a most special sanctificatiō, as which beareth that roome in our holy doinges, which the Crosse it selfe bare, whē Christ dyed vpon it. And seeing Noe buylt an Altar and Abraham is noted not only to haue offered vp his sonne, but also to haue done it vpon the Altar: seing also that in the tabernacle of Moyses, and in the tēple of Salomō the Altar was so holy, that (as our Sauiour him selfe saith) it sanctified and made holi the gift vwhich was layed vpō it: by the same reason our Altares should muche more be halovved, as vwhich conteine that body vpō thē, for vwhose sake all Altars vvere holovved, & all Sacrifices vvere made. VVherefore, *Optatus*. An annunciēt vriter speaking against the Donatistes vwho in his time destroyed the holy Altars of the Catholiks, saith: *Quid est enim Altare, nisi sedes corporis*

& sanguinis Christi? For vwhat is the Altar, but the seate of the body and bloud of Christ? That is to say, the place vwhere Christes body and bloud doth remaine, during the time of the vnbloudy Sacrifice.

VVhat do the Altar clothes signifie?

VErily they represent the Good affectiō, which faithful people haue to honor the place of Christes residēce. For as the Apostles being commaunded to bring the asse vnto Christ, did Mat. 21. vpō their ovne Good affection cast their clothes vpō the Asse, to thēde Christes seate might be made the more honourable: so doe the faithfull folowers of the Apostles decke and sette foorth the place where christ in a mistery presēteth himselfe vnto vs. And therfore S. Hierome prayseth Nepotianus, for prouiding carefully, that the Altar might be neate and cleane. *Erat solicitus si niteret ad Heliod*
altare, si parietes absque fuligine, si pavimenta terfa, si ianitor cre-
de epitaph.
Nepotiani.
ber in porta, vela semper in ostiis, si sacrificium mundum, si vasa
luculenta, & in omnes ceremonias pia solicitudo disposita. He vvas carefull to see, that the Altar might shyne, that the walles might be without the smoke of the tapers or lampes, that the paviments might be neate, that the porter might be often at the Churche doore, that the clothes might alvvayes couer the doores, that the Vestrie might be cleane, that the vessels might be bright, & that his godly carefulnes might be vwell disposed tovvard all the Ceremonies.

VVhat meaneth the apparell vvhiche the Priest vveareth at Masse?

THe Amice, vwhich the Priest first putteth on his head, doth 1. signifie the clothe, vvhervvith Christes face vvas couered whilst the Ievves buffeted him, saying: Areade, vwho did stryke Mat. 26. thee?

The Albe, which is a long white garment, representeth the 2.

vwhite coate, vwherevvith Herode did send Christe backe to Pilate, reputing him as a foole.

3.
Ioan. 19.

4.
Ioan. 18.

5.

6.
Ioan. 19.

Cyprian
lib. 2.
epist. 3.

1.

2.

Ioan. 8.

3.

4.

5.

6.

7.

The Girdle betokeneth the skourge vverewith Christe was whipped. And the Fauell, whiche the Priest putteth on his left arme, betokeneth the coard wherwith they bound Christ, when they first tooke him. As also the Stole representeth the other ropes, vverewith they bound him to the Pillour whiles they whipped him.

The vpper vestiment doth betoken the purple garment, where-with Christ was cloathed in derisiō, whē they saluted him king of the Iewes. Thus the priest going to make the sacrifice of the church which it learned of Christ, doth in outward signes set before our eyes the history of Christs Passiō, which is the true paterne of all sacrifices.

The Priest thē being so clothed setteth briefly before vs al the life of Christ, but most specially of all the circumstances of his death. He cometh therfore frō the vestrie to the Altar, as is were shewing, how Christ came from heauen into this vvorlde. He beginneth the Masse with some part of a Psalme, which he repeateth twise or thrise, in shewing the Prophets & Patriarchs to haue prayed for, & to haue reioyced at the daye of Christes incarnation, which they saw in spirit.

He crieth out for mercy nine times, geuing vs to vnderstād, that his Sacrifice depēdeth vpō Christ, and not vpon our merites. He beginneth the *Gloria in excelsis Deo*, Glory in the highest vnto God, putting vs in mind of the hymne and praise, which the Angels sang at christes birth. And therewith he saith. The lord be with you : which is no more but the propheticall naming of Christ who is called Emanuel, that is to say, the Lord with vs. The collect signifieth, the whole church vwith one accorde to haue praied for the cōming of our Sauiour, and by him only to trust for saluatiō. The epistle doth resemble the preaching of S. Ioan

Baptist. The mourning sōg of the Graile sheweth that penaūce Matt. 3.
which insued emōg the good mē vpō S. Ioan Baptists preaching. 8.
The ioyfull sōg Alleluya betokeneth the spirituall ioye, vwhich 9.
after their penaunce done they obteyned, partly in this life, and
specially in the life to come: for those vwho mourne in God, Mat. 5.
shalbe conforted. The Gospel betokeneth the preaching of Christ. 10.
The Crede witnesseth, what great fruit of professing the true faith
insued vpon Christes preaching, vwhich is not only shewed by
vvordes, but also by vworkes: vwhilest the deuout persōs offer
vnto God before the Altar, some of their tēporall goods & sub- 12.
stance, either to be cōsecrated vnto God (as bread and wine) or
to be distributed to the poore, or els to be employed to the vse Dionisi.
of the church, as wax and oyle. At the lēngth the Catechumēs de Eccle.
and lerners of the faith being remoued out of the Churche, the Hierar.
cap. 3.
Christians proper sacrifice is begonne. At vvhiche neither nouices
in faith, nor infidels may be present: by cause it is most subiect
to the derision of the vvicked.

Bread & vvine then is brought to the Priest at the Altar, to the 1.
ende he may do with thē as Christ in his last supper did, when
he was now going to his deth. The Chalice betokeneth the graue: 2.
the white corporace betokenethe the white sheete, vwherein Ioseph
did fold Christes body, vvhē it vvas layed into the graue: & the 3.
paten representeth the stone vvhervvith the graue vvas couered. 4.
But by cause al this is done only to bring Christs death vnto our
remēbrance, & not to bury Christ againe, therfore the priest after 5.
Secret prayer (vvhiche Christ also vsed in the garden before his
Passiō) crieth: lift vp your hartes: and againe: thankes vnto our
Lord God, who hath both redemed vs & left vs these misteries of
his glorious death, resurrectiō, & ascensiō. After vvhich praises
& thankesgeuing by the Priest, all the people, or suche as supplie
their place, do sing in the honor of the blessed Trinitie three
times, Holy, Holy, Holy, the Lord God of hostes, blessed is he 7.
that cometh in the name of the Lord, Osanna in the highest.

8. The Priest now entring into the most holy meditations of Christes death, cōmēdeth to god the whole Church dispersed throughout the whole worlde, & those by name for whom he is bound to pray, as the Pope, the Bishop, the King, & his owne frindes. And because this is the common sacrifice of all the church, he reuerently maketh mētiō of the blessed saintes which reigne with Christ, and desireth to be holpen by their praiers, whom he doubteth not to heare him, be cause they liue vwith Christ, and in him see our necessities, vwhen vve call to them, much better then the Prophetes savve their hertes, who came vnto them for ayde or succour. And being thus prouided he making many times the signe of the holy Crosse, to betoken, that all the vertue and power he hath, is taken by Christes death and Passion, cometh at the last to take Christes person, vpon him, saying in his name and povver ouer the breade. This is my body and ouer the wine. This is my bloude &c. By vwhiche wordes no faithfull man doubteth, but that Christes body and bloud are made really present vnder the forme of bread and vvine. In token of vvhich beleefe the priest lyfteth vp the holy Sacrement, to put vs in remembrance, hovv Christ vvas exalted vpon the Crosse for vs, and the people adore with godly honor the selfe body and bloud, vvhich dyed, and was shed for vs. And thē in vwordes also the Priest besecheth, the said body and bloud of Christe being most acceptable to God, in his ovne nature, to be accepted also of God in respect of the Church, vvhich being yet sinfull, aduentureth to handell and to offer suche preciouse giftes. And anone the faithfull soules are cōmended also vnto God, to the end no membres of the Churche may be omitted of the Churche in the cōmon sacrifice vvhich toucheth the vvhole body of the Churche. And all this holy secret action is ended with the opē pronouncing of our Lords prayer by the seuen peti-
 10. tions, wheroft we may call to minde the seuē wordes or sayings

11.
 Mat. 26.

12.
 13.
 14.
 15.
 Ioan. 3.

1. Tim. 2.

2. Re. 9.
 3. Re. 5.

Phili. 1.

which our Lord pronounced alone vpon the Crosse, ouer and by-sides these secret praiers, wherin he cōmendeth to his father all the Patriarches, Prophetes, iust men, and all that euer shalbe saued, whether they were then borne or no: for signification of the which diuerse states in the church, for all whome Christes body vvas broken and vexed vpon the crosse, the B. Sacrament of the Altar is broken into three partes, and the kisse of peace being sent to the faithfull that are present (vvhilest they call for mercie and peace at the hădes of the Lambe of God) the vvhole Sacrifice is receaued either by the priest alone, if none other be prepared there vnto (as Christ vpon the Crosse ended his ovne Sacrifice alone) or if others be ready, they receauue also vwith the priest euen as Christ at his supper gaue his Sacrament to others also. For as S. Cyprian saith, speking of this Sacrament, *Passio Lib. 1. est Domini sacrificium quod offerimus.* The sacrifice vvhich vve ^{pist. 3.} offer, is the Passion of our Lord: that is to say, the substāce vvhich vve offer, is the same, vvhiche suffered and rose againe from death.

And therefore although Christe made the sacrifice of his supper at the euening, to declare, that as vwell the olde Sacramentes, as the world it selfe were novv come to their later ende: yet vve offer in the morning, to shew, that we take hold of Christs resurrectiō also, & liue novv in a newe state of grace.

And in dede the very receauing and consuming of the Sacra-
ment by the faithfull is a resemblance also of Christes Ascension, vvhenein he vvas taken from our sight into the heauens, vvhence he sent the holy Ghost, euen as the Priest (hauing novv ended the mysteries with the Collet of thăkes geuing) blesseth the peo-
ple, and departeth into the vestry vvhence he first came foorth. Thus are the Obsecrations, the Orations, the Postulations and the geuing of thankes made, whereof S. Paule wrote vnto Timo- ^{1. Ti. 2.} thee. And that according to the minde of S. Augustin, vwho

16.
17.

18.

19.
20.

August.
epi. 56.

there in treating vpon the vword *Oratio* (vwhich in Greeke signified *Votum a vovve*) doubteth not to say, *Vouenter omnia, quæ offerentur Deo, maxime Sancti Altaris Oblatio*. All thinges are vowed vwhich are offered vnto God, especially the Oblation of the holi Altar: Vvhere he nameth the Sacramente of Christes supper, the Oblation of the Altar, and expresly teacheth it to be offered and vovved vnto God. Vnto God, I say, and not (as the Protestantes teache) either by the people onely to the Priest, or by the Priest only to the people. But he saith, *Sancti Altaris oblatio maxime offertur Deo*. The oblation or offering of the holy Altar, is most of all offered vnto God.

Rom. 12.

1. Cor. 41.

Luc. 1.

This may suffice for a briefe instruction of the youth, concerning the most notable and daily Ceremonies of the church, vvhiche vwho so despiseth, he therein despiseth the vvhole companie of Christians, vwho frō the Apostles time till this hovver, haue vsed the said Ceremonies at the Seruice of God, as vwhereby the minde is prouoked to thincke of God, and of holy saintes much more reuerently, then othervwise it vvould. God geue euery man grace, not to be vvise more then he ought, but to be humble, and rather to seeke vvhat an vnknovvē Ceremony meaneth, then to laugh at that vwhich he knovveth not. For he that by suche

contempt is ignorant, shal not be knovven of
God, as the Apostles threatneth. And

he that seeketh as he ought,
shall find, as our Sauiour
himselfe hath
sayed.

CERTAINE BRIEF NOTES OF DIUERS
GODLY MATTERS COLLECTED BY
THE SETTER FURTH OF THIS
LATER EDITION, & ADDED
HEREUNTO FOR THE FUR-
THER INSTRUCTING OF
THE VNLEARNED.

*F*OVRE stronge Reasons *VVhy a man ought to forsake al newv doctrines, and constantly to cleave to the auncient Religion and doctrine, vniuersally and openly professed in England, by all the aunciente Kinges and people of this Ilande, euer since the first re- ceaving of Christian Religion there.*

*V*Whereas the holy scripture admonisheth vs to be cōstāt in Gal. 19. fayth, and not waueringe, nor yet lighte in beleefe : These ^{Io. 4.} _{Math. 24.} reasons folowing informe vs, that we cannot obserue this saied admonition if vve forsake the said auncient Religion & doctrine, and leane to any other.

First the said auncient Religion and doctrine is an approued ^{1.} and surely grounded religion and doctrine : for it is the very same which the first preachers of Christiā faith in England did there plante : And the very same which the most aūcient Fathers of vertuous lyfe and excellent learninge, from age to age in al Christian Regions, from Christ til this day haue holden and fol owed : and therefore by a good consequence, it is the Religion & ^{Mat. 18.} _{Math. 24.} doctrine of the Catholike church, which all people are bound to ^{1. Tim. 3.} _{1. Tim. 4.} folowe. And on the other side, most part of the new doctrines ^{1. Tim. 4.} _{1. Cor. 11.}

are of a late foundation : deuised, set vp & aduanced in these later dayes : & therefore in that poynte are to be holden as suspected, & to be taken heede of, as we are admonished. Many of them are olde heresies newe scowred, and many yeares before condemned : and therefore they bring sufficiēt matter to suspect their fauorers in all the reste. And they are also so opposite and repugnant to al the saied auncient Religiō in so many seueral points, as if al our auncestors had liued euer in misbeleefe, and as if trevv faith had neuer bene published, or at least securely defended till this day, vvhich to affirme, vvere not only to accuse Christ of breach of promise, and to deny the prouidence of the holy ghost in gouerning his Church, but also absurde and against common sense.

Math. 16.
Io. 14.
Io. 15.
Io. 16.
Luc. 11.
2. Tim. 3.

2.
See the liues
of Caluin
Benza & Lu-
ther vrvitē in
their ovvne
time, by their
familiars,
neuer yet
ansvvered.

3.
Rom. 12.
2. Cor. 1.
Heb. 4.
Ephe. 4.
Phil. 2.

4.

Secondly the Authors & beginners of the new doctrines weare and are infamous persones, and detected of horrible crimes, aswel before as after there publishing of ther doctrines : In so much as if the vvorlde had bene vniuersally in misbeleefe vntil their times (as most vntruly & absurdly they pretend) yet is it not probable, that God wold vse any such wicked instruments in so great a cause : neither is there any exāple that euer he did the like : but the cōtrary. And as for the first preachers of the sayd ancient Religion in England what they weare in lyfe & cōuersation, all auciēt Histories beare witnesse & there works & monuments yet remaining do testifie, so as this one comparison may suffise for a testimonie against the new gospellers eyther to cōdemne thē clearly or at least to hold them for suspected.

Thirdly the newe doctrines being repugnant in them selues, & disagreing in the chiefe points of Religiō, are without rest & vnitie of spirit : which defect argueth thir vntrueth. But this is not to be foūd in the sayde ancient Religion and doctrine.

Fourthly, the nevv doctrines doe depraue virginity, abstinence, austeritie of lyfe, & Christian discipline, and fauoreth libertie so

much, as they geue occasion of licentious and dissolute liuing : and haue the marks vwhich the scripture geueth of the doctrine of Antechrist : So as the vvicked conuersation of many of the ^{2. Pet. 2.} professors and fauorers therof, appearethe euidentlye to be the ^{1. Io. 2.} meere fruites of their doctrine : a speciall note to detect all ^{Ep. Iud.} sects & sectaries.

HERE FOLLOVVETH CERTAYNE DEGREES TO
VERTUE PROPERLY CALLED:
A LADDER OF SIX STEPPS TOVVARDS HEAUĒ.

Diligent Examination.

THe first degree is diligently to searche & examine him selfe. Euery person ought to speake and conferre dayly with his inward man or soule before he goo to bedd saing thus. Oh my soule how much & in what mamer haue I this daye erred & strayed or loytered from a spirituall or celestiall lyfe, how much of this daye haue I spēt in trew deuotion or exercise of vertue, what kind of thing haue I done, sayde, or thought, for or against my sowles health. This first rule or degree is founde in diuers places of holy scripture, as vwhen the prophet sayd, I haue nightly meditated with my hart and vsed groning in my spirit, he saithe also in an other place I haue laboured sore in my sigheings, I will euery night washe my bede and sprinkle my conche with trares, & the king Ezechias sayd, I will bring to thy remembrance. O Lord God all my yeares in bitternesse and anguish of any soule or of my lyfe.

Detestation.

THe second degree is detestation. It behouethe that when ^{2.} any person by this diligent examination haue found his conscience loaden or chaged with sinne, then to detest and hate it for the loue of god (to whome all sinne is cōtrary & displeasāt) & for no other thing.

Purpose of Amendment.

3. **T**He third degree is full pourpose to amend. After sinne be detested must followe to intend & endeouour to doe good, for to haue at the least some begining of the twoe partes of Christiane Iustice, whiche are to decline from euell & to doe good, which is at lardge defined in the fith chapter of this present booke, entreating of the office of Christiane Iustice: For he is vnhappy, wicked, and voide of vnderstāding, that will not (at the least) pourpose & determine euerie day betwixt God and him selfe, to do better in time to come. And this is to present him selfe to the grace of God, of the vwhich the prophet speaketh. *Quare tristis es anima mea & quare cōturbas me, et ce.* VVherfore art thouv heauy my soule and wherfore doest thouv trouble me, trust in God for yet will I cōfesse the prayses of him. It is to be vnderstandinged by these prayses, the Good life we lead.

Prayer.

4. **T**He fourthe degree is prayer, After hauing purposed well & vertuously to liue, It behoueth to doe all by humble, deuout and perseuerant prayer to thend we may haue helpe & assistāce of god. For without him we can not enter into any stepp of vertue and therfore we ought euerie day humbly to pray vnto God saynge. O most soueraigne Lord & God which by thy benign grace exhorteth vs by thy holy scripture to trust & putt our refuge in thee by prayers, for that thou art almighty & vigliāt: & incline thy diuine bowntie to our feblenesse vve being thy vvorke and poore creatures. Novv thē for the loue of thee I renounce all worldly vanyties & sensualitie. And desire to liue vwell and vertuously in keping thy commaundements. Confirmē therfore my desire by thy holy spirite and finally giue me suche vertues as are to me necessarie to bring me to thee where is al

glorie, beatitude and felyctie to all Iust. And thow blessed
virgine Marie and all the Saints of heauen, it is to you to whome
I lifte vp mine eyes, to the end that by your merits and prayers
I may obteyne that vwhich my merites could neuer obtayne.

O Iesus fountaine of all secretnesse pardon me that I haue
not vntill this present sufficiently knownen thy incomprehensible
secretnesse, neither haue I forced my selfe any thing to gett at
the least, any taste thereof making small accompte to beutifye
my soule or to releue her, nor of the vnion betwixt her and thy
holy spirit. O how litle haue I with drawne my selfe to spiritual
things and so to prepare my harte to receiue thee and to be Ioy-
full vwith thee and to make the a chamber in me in the vwhich
thow haddest long time and often made thy dwellinge.

Alas my most loyall and trevv louer pardon me that I haue
not alwayes sought & obeyed according to thy holy vwill, that I
haue not esteamed thy frendshipp for my soueraine welthe: but
the cōtrarie haue as the prodigall child longe time serued swyne
& haue satisfied my selfe with their meate, that is to saye with
vaine and wicked delytes and pleasures of this vworld besiching
thee therfore, to forgiue me to haue begonne so late to knowv
thee, and that I haue not before this tyme endeuored my selfe to
runne after the secrete odour of thy oyntments, that is to say
after thy vertues and thy diuine grace. I besich thee withdraw
not thy right hand from me, and disdain not to succour him which
commeth though something late: but rather awake me & drawe
me more strongly because I come so late (for the most part of
my daies are past ouer) to the end I may in runninge hastily to
thee, recouer the time past which I loste, & that the houre of
death ouertake me not before I haue takē suche state of life as
alvvayes I ought to purpose and pretend, that is to say a perfecte
vnion of my soule & thy holy spirite through pure & trew con-
tinuall loue. Amen.

Execution of wvorke.

5. **T**He fiste degree is execution of workes. In this point vve faile cōmōly all, for we purpose & pray sometimes inough, but we neuer come to this degree to work the sayed purpose which appertaineth to a vertuous life. It behoueth then, that person that tendeth to perfection (vvhén he ryseth in the morning) to say in his hart. I see & consider vwell that it behoueth me to vse such and such vertue, & therfore this daye vwithout any lōger delay, I will put in executiō the same wworke, & then he ought effectually & cōstantly to begine.

Preseuerance in vertue.

6. **T**He sixth degree is perseuerāce in vertue. It is necessary also to assend vpp to this degree (those that will come to a heauenly and godly life) and not to rest & faint in the waye: for it may so happen that some hauing serued God and liued vertuously for the space of 16. or 20. yeares, after by litle and litle shall wax weary and negligēt, leauing of his vertuouse exercises and God also beginn to forsake him, for if God abandonne or forsake any, the deuell presently taketh possession to deuoure him, to make him forget his former good life, and to lyue wickedly in all vice and sinne: of this speaketh the prophete Dauid saying (*Deus dereliqui eum, persecuēmini & comprehendite eum quia non est qui eripiat*) *God hath forsaken him, pursue him and apprehend him for there is none that will deliuer him.* These are the words of the wicked and reproud spirits, destroyers of soules in speaking one to an other. Alas it is marualouse lamentable vvhén it thus happeneth & therfore vve ought most humbly and often pray vnto God vwith the prophete Danyell sayng (*Ne derelinquas me domine deus meus, nequando rapiat, & non sit qui eripiat*) *forsake me not my Lord & God, departe not from me leste the deuell come to deuoure me & none be that can deliuer me.* God through his grace graunt vs this request. Amē.

A BRIEFE MEDITATION OR RATHER FORME OF EXAMINATION
OF ONES CONSCIENCE DAYLY TO BE VSED TO BEDVARD,
VVEREIN IS CONTEYNED A RIGHT PRACTIZE OF
THE FORMER SIX STEPES.

THe first point is to geue God thanks for his benefits receaued, 1.
vwith this or such like prayer.

Blesse our Lorde God (O my soule) & al that is within me
blesse him. Gyue thankes to God (my soule) for all his benefits
geuen to me, & see thou neuer forget them. To thee O Lord be
al thanks, glorie & honour for euer-more. Amē.

THe nexte poynte is to desire God his grace for to knovv 2.
your sinnes, and to expel the same vwith this or such like
prayer.

O Lord shewv to me thy vvaies and teache me thy foote-pathes:
Povvre into my harte O Lord the grace of thy holy spirite, and
lighten my vnderstanding, that I may throughly perceauue and
see al my sinnes before my eyes, and by thy gracious ayde expell
the same frō time to time til my liues end, good Lord I beseech
thee.

THe third point is to call your soule to an accompte for all 3.
your sinnes that day committed, (begining in the morning
at your first waking, and so from houre to houre till the time of
this meditation) in thought, word, deede and omission: and to
this it shal helpe you, if you call to remembrance, what matters
you haue bene occupied withall, and with what persons: & how
much time you spent therein: And firste examine your thoughts.

VVith what idle and vnfruitsful cogitatiōs you passed this time
or that time of the day, if your minde hath bene vpon worldly
thinges more then neede were, or in the time of praier: or if you
haue bene ouer carefull of your estate, lest by losse of this or that

frende you should want: or haue had any thought to suspecte or misiudge wrongfully: or motion to mistrust Gods helpe, by thinking to much of the losse of any frend or worldly thing, or haue had any murmuring against God any way, & how farre you waded in any thought, & whether you gaue any consent to your remembrance, or if you haue felte any fleshly motions, or any carnall delectations, and whether they came in your minde, so as you passed them without consent or without strife to your remembrance or no. Or whether you haue had minde to reuenge wronges, or if you haue had any thoughts of pusillanimitie or discouragement in godly exercise, which is a spice of slouth: As when the deuill doth suggeste you to thinke any euill of God or exercise of vertue, or of wearinesse of the world, otherwise the for hate of sinne, or for loue to be with God. Or if any thoughts haue draune you from seruing of God, in prayers, or at Masse, or in saying penance enioyned, or in receauing the Sacrament: or what other vayne thought hath trowbled you.

And then examine your selfe for wordes: what superfluous talke for recreations sake you haue vsed: if you haue opened any secret faultes of others: or haue spoken to the reproch of others any thing truw or false: or iustly haue prouoked others to anger by talke or hasty speach: or by filthie speach haue geuen to others occasion of sinne: or haue sworne vainly: or haue spoken vntruthe: And euer forsee that you stande in doubt of your owne wordes, though you remember no ill wordes to haue escaped you. And euen so for your workes: whether you haue done any works of charitie with pure intent, without vayne-glory or hypocrisie. And here thinke of Pride, Enuye, wrath, Slouth, Couitice, Glotonie and Lecherie, how you haue actually offended in any of them. If you haue not loued God so earnestly as you should: if you haue desired any mans deathe, or killed any man in his good fame: if you haue lefte any thing vndone which you ought to

haue done according to your hablytie touching the worke of mercie, or dedes of Charitie. And euer suspect your doings in euery thiȝ: though you remember not any euell done that day. And this examination dayly done, will make you more ready for your sacramentall confessiō, & helpe you in many things.

THe fowrth point is with a short confessiō to aske forgeue- 4
nesse to this effect or like.

I confesse to the (O God almighty maker of heauen & earth) all my sinnes, what soeuer they be which I haue committed from my infancy to this present time wittingly or ignorantly, and specially those which this day I haue committed in thought worde or dede against thy diuine will. And I most humbly craue pardone of thee, for my sinnes be Innumerable, mercy Lord mercy I most humbly beseche the.

THe fifte point is to purpose with god his grace to amend 5
your life, and say Pater noster. Aue Maria. Kindle in
me (O Lord) the fire of thy loue, and graunt me frutefull amende-
ment of my life I beseche the. Amen.

VWhat Historie by hearesay reportes
to the minde:



The same the silent picture doth shew
in like kinde.

D. Basilius Homil. in 40. Martyres.

A NOTE OF SUCH THINGES AS ARE REPRESENTED TO
 CHRISTIANS BY THE VSUALL BLESSING OF THE-
 SELUES VVITH THE SIGNE OF THE CROSSE.

IESUS Christ our sauiour the sonne of God, for the loue he
 did bear to mākind came down into the world, suffred death
 vpon the Crosse, descended into hel, & with victorie ouer hel,
 damnation, & death he rose again, and in his glorified body as-
 cended to the glorye of his Father: The memory of which victory,
 and of our reconciliation to God the Father, with the whole mis-
 terye of our redemption is celebrated of euerye good Christian
 daylye by making the signe of the Crosse.

In this faith & belefe al good Christians vse oftentimes to
 make the signe of the crosse in their foreheads: as a cōtinuall
 renewing of the badge or marke of their Christian profession im-
 pressed in their foreheads by the preest of God at the font of
 Baptisme.

In this faith & belefe the church of God hath appointed her
 children the Catholik Christians at the sayeing of *Deus in adiu-
 torium* and in other parts of diuine seruice to make the signe of
 the crosse, by draweing the hand frō the forehead to the brest, &
 from the left shoulder to the right: which obseruatiō was ap-
 pointed vpon graue considerations: For thereby the good Christian
 is putt in mynde of diuerse things dayly & hourelly mete to be
 thought of.

For the draweing downe of the hand from the forehead to the
 brest reneweth the memory of the cōming of the sonne of God
 downe into the worlde to saue mankynde.

The remouing of the hand to the left shoulder representeth the
 descending of our sauiour into hell, for to obteyne the victorie
 ouer hell, damnation and death.

The draweing of the hand ouer whart to the right shoulder for

to finishe vp the figure and shape of the crosse ressembleth vnto vs the glorious recourse of our sauour Iesus Christ to his Father, for to consummate our redemption and reconciliation after his death vpon the crosse.

And for so much as by the left hand in an apt forme of speeche all sinister & euell things are signified : and good things by the right hand : therfore the good Christian by draweing of the hand from the left shoulde to the right is putt in mynde, that he must withdrawe his cogitation, care and studye frō all worldly vanities the sinister allurements of our ghostly enemyes, & to fix his hart and mynde of heauen and heauenly things : That he must eschew

the brode waye of sinne whiche lyeth on the left hande :

and tread the strait path of vertuouse conuersation on

the right hand. And that by the benefite of the

crosse he is put in hope to passe from tempo-

rall to euerlasting pleasures and cōmo-

dities : to auoyde eternall

misery and obtaine

sempiternall

felicitie.

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